

Edited by

DR. B. C. LAW

INTRODUCTION, TEXT, TRANSLATION

THE CEYLON
HISTORICAL JOURNAL

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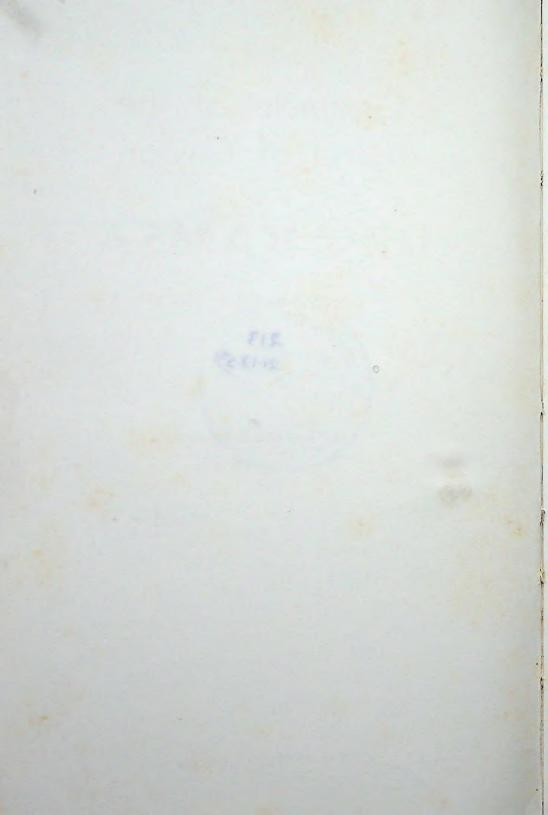


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# Chronicle of the Island of Ceylon

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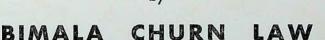
# DIPAVAMSA

A historical poem of the 4th Century A.D.

Edited with an

INTRODUCTION

by



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## Foreword

BY

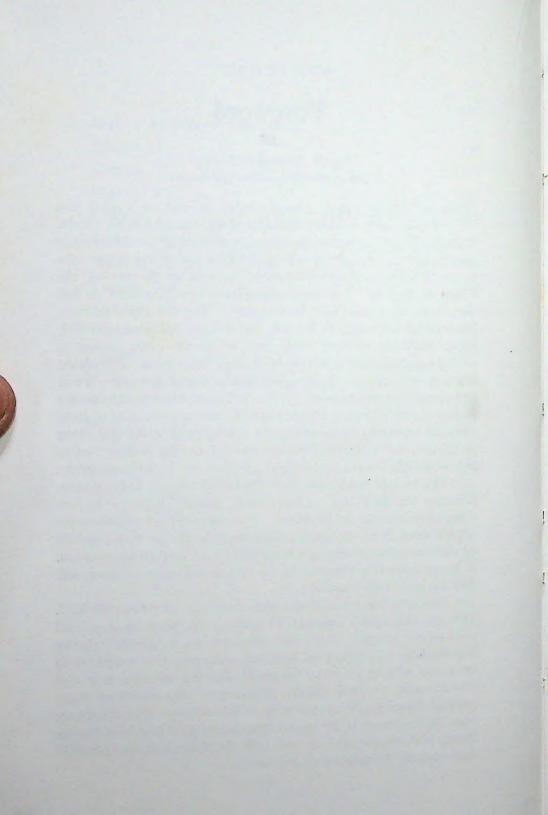
#### S. D. SAPARAMADU

Editor, the Ceylon Historical Journal

THE Dipavamsa, the first book written in and on Ceylon has possibly been the most neglected of her ancient literary works. Wilhelm Geiger who published masterly editions of the Mahavamsa and Culavamsa says, "There is hardly a corner of the Indian continent of whose history we know so much as we do that of the island of Ceylon. The main sources are two chronicles in Pali verse, the Dipavamsa and Mahavamsa." Yet, the Dipavamsa has been edited only once in English, by Herman Oldenberg in 1879, while Sinhalese editions have been as scarce. This neglect is perhaps understandable for the book does not impress when placed together with its more dazzling companion the Mahavamsa. Yet it has several claims to fame. It was written in the early 4th century and so nearly 200 years before the Mahavamsa while it is of great value to scholars as illustrating the development of the epic poem in Ceylon, as a source for the study of Ceylon History and as throwing light on the oral literary tradition of the early Sinhalese.

The present work, the first since Oldenberg's 1879 edition, includes the Pali text of the book together with an English translation and an introduction. The introduction discusses the book's value in all its aspects while the Pali text has been carefully established after consulting a large number of original manuscripts. It is our hope that the student, as well as the general reader, will find the publication useful.

In conclusion I would like to record my gratitude to Dr B. C. Law for very kindly agreeing to publish this book as a special issue of our journal. I am also grateful to the Venerable Polwatte Buddhadatta Mahathera of Ambalangoda, who first suggested to us a new edition of the *Dipavamsa*, for his valuable help and advice, and to Miss Nimal Wijeyaratne who sacrificed many precious hours in the preparation of this edition. Our thanks are also due to Messrs B. N. Jayawardhana and E. Almeida of Saman Press, Maharagama and to their staff, for their particularly helpful assistance in the printing of this work.



## Introduction

IN 1879 Oldenberg edited and translated into English the *Dīpavamsa* which is the earliest Pāli chronicle of Ceylon. It is not available in the market for a long time. A long felt want will now be removed by the publication of my edition.

The Dipavamsa may be regarded as a historical poem. It stands as an important literary production of a school or community. Its author is unknown. It is no doubt an authoritative work which is wellknown in Ceylon. This chronicle was evidently the production of an age when with the decline of oral tradition the same stories came to show many variants together with many examples of identity of language (Geiger, The Dipavamsa and Mahāvamsa, p. 11). The main theme of the Dipavamsa is the conquest of Lanka, both politically and culturally. The Mahavamsa amplifies and supplements the Dipavamsa or represents the subject in a more concise manner. The Dipavamsa adopts its own literary and poetical devices. It gives us a bare outline of the political history of Ceylon from Mutasiva to Mahāsena. narrative is dull and its diction is in some places unintelligible. Repetitions are also found here and This chronicle, however, contains germs of historical truth buried deep under a mesh of absurd fables and marvellous tales. It should be critically read so as to enable us to find out germs which go to make up facts of history. Both the Dipavamsa and the Mahāvamsa have some verses in common, and

much similarity is shown by them as regards the

material and its arrangement.

All the historical and geographical allusions have been duly noticed in the footnotes of my English translation of the *Dīpavamsa*. The first two Buddhist Councils and the different Buddhist schools of thought that arose after the Second Council are treated in this chronicle. The Vajjiputtas, who proclaimed the ten indulgences forbidden by the Tathāgata, seceded from the orthodox party and were called the Mahāsāṃghikas or Mahāsaṅgītikas who did not recognise the *Paṭisambhidā*, *Niddesa* and a part of the *Jātaka* (*Dīpav*. V. 37). They were the first schismatics. In imitation of them many heretics arose, e.g. the *Gokulikas*, the *Ekavyohārikas*, the *Bahussutiyas* etc. In all there were 18 sects—seventeen heretical and one orthodox. Besides there were other minor schools.

The Buddhavamsa offers us the Pāli canonical model for the metrical form of the Dipavamsa (Law, On the Chronicles of Ceylon, p. 32). If we judge the narrative of the *Dipavamsa*, we find that the historical motive predominates over the poetical. Geiger points out that the Dipavamsa closely resembles the ancient Indian Akhyāna poetry in form. This chronicle represents the first unaided struggle to create an epic out of already existing material (Geiger, The Dipavamsa and the Mahāvamsa, p. 2). The concluding chapters of the Dipavamsa greatly helped to model the diction of the Mahāvamsa. The Mahārājavamsa of the Dipavamsa or the great line of illustrious rulers in whose family Gotama the Buddha was born, may be regarded as a means of heightening its antiquity and importance. The Dipavamsa says nothing about the Nandas. It refers to the reign of Candagutta (Candragupta) of the Moriya family (Moriya-Kula -Dipav. VI. 19). The Pali traditional account of the rise of the eighteen Buddhist sects or schools of thought during the century which elapsed between the reigns of Kālāsoka and Asoka and that of the heterodox views upheld by others, who led by the greed of gain,

assumed the garb of monks and secretly entered the Asokārāma at Pātaliputta, cannot be reconciled. The Dipavamsa refers to two consecrations of Piyadassana, the first under the title of Asoka and the second under the title of Piyadassi, six years after the first (Dipav. VI. 22-24). The *Dipavamsa* tradition representing Asoka as a royal title assumed by King Asoka, must be preferred to the Divyāvadāna legend representing the same as the personal name given him by his father at the instance of his mother. The inscriptions of Asoka bear testimony to the truth in the Dipavamsa The *Dipavamsa* information about the tradition. art and architecture of Ceylon which began during the reign of Dutthagamani is meagre, clumsy and vague. It mentions fourteen elders who came from India, when the foundation of the Mahāthūpa was laid by Dutthagamani without mentioning the centres of the Theravada Buddhism represented by them (Dipav. XIX, vs. 5-10). The author of the Dipavamsa was silent on the cause of the separation of the monks of Abhayagiri from the Mahāvihāra and on the formation of the Dhammaruci sect under the persuation of an Indian teacher named Dhammaruci.

As regards the chronology of the Dipavamsa Oldenberg says that this text cannot have been written before 302 A.D. (Oldenberg, Dipav. Intro. pp. 8-9). We have to find out the exact form of this chronicle, when king Dhātusena caused it to be recited in public, year after year, during the Mahinda festival. narrative of the Dipavamsa, as then known, did not extend beyond the advent of Mahinda and the establishment of the good faith through his efforts. also not correct to say that this chronicle is not the work of any individual author. The enumeration of the themes of the Dipavamsa in its earlier form is equally important for the reason that it does not take us beyond the establishment of the Buddhist Order in the island of Lanka by Mahinda and Samgha-This chronicle in its present form closes with the reign of Mahāsena. From the subject matters of its earlier form it seems that the chronicle grew up into its present form by stages. Even it seems possible that the *Dīpavamsa* in its first stage closed with Ch. VIII, of which the concluding verse reads:-

Lankādīpavaram gantvā Mahindo attapancamo sāsanam thāvaram katvā mocesi bandhanā bahā

The chronicle in its first stage deals with sāsana-patittha (establishment of the faith), the description being similar to those of other Buddhist missions. The nine chapters (bhāṇavāras) (Chs. IX—XVII) may be taken as a later elaboration of the matter. The recitation of the chronicle concluded with an account of the death of Mahinda, and its sequel is appropriate for the Mahinda festival in Dhātusena's time (Vide Dīpav. Ch. XVII, concluding verse 109).

The topics mentioned in the prologue leave out of account the *Mahārājavamsa* contained in Ch. III (vs. 1-49), which seems to be a separate entity. Its absence would not cause any break in the historical narration of the events, rather its presence interferes

with the continuity.

A version of the *Dīpavamsa*, as known to the Theras (elect) of the Mahāvihāra, is presupposed by the general introduction to the *Samantapāsādikā*. The history of Buddhism given in it closes precisely with the account of the foundation of the Buddhist Holy Order in the island by Mahinda and Saṃghamittā.

There are two other lines of argument by which one may arrive at the conclusion that the *Dīpavamsa* history had not extended beyond the reign of Asoka and his Ceylon contemporary, Devānaṃpiya Tissa, even in the second stage of its growth. The *Dīpavamsa* account of the Buddhist sects is completely silent on the rise of the later sects in Ceylon.<sup>1</sup>

A great difference exists between the *Dīpavamsa* and the *Mahāvamsa* as regards the rivalry between the

<sup>1</sup> Dipavamsa, V, 54: Hemavatikā Rājagirikā Siddhatthā Pubbāparaselikā Aparo Rājagiriko chaţţā upannā aparāparā—B. C. Law, Debates Commentary p. 5; Barua, Ceylon Lectures, p. 84.

monks of the Mahāvihāra and the Abhayagiri monastery, especially the mischievous activity of the wicked Sona and the wicked Mitta 1

Another important fact which may be considered to decide the knotty problem of the date of the Divavamsa is its account of the early Buddhist sects. It is said that each sect with its rise made some textual changes and adopted some new rules of discipline.

The details about the various Buddhist sects go to connect even the earlier form of the Dipavamsa with an age which is posterior to the *Parivāra* written by Dīpa, a Thera of Ceylon. The date of composition of the Parivara itself cannot be placed earlier than the reign of Vattagāmaņi during whose reign the Pāli canonical texts were first caused to be committed to writing.2 The Parivāra contains a tradition in verse regarding the succession of the Vinaya teachers in Ceylon from the days of Mahinda and his Indian companions. The succession of the leading Theras of Ceylon from the time of Mahinda and that of the leading Theris from the time of Samghamitta as given in the Dipavamsa, must have been based upon a tradition. Thus we are led to think that in an earlier stage the Dipavamsa was closed with the first half of Ch. XVIII and with the verse 44 which reads:—

Idāni atthi aññāyo therikā majjhimā navā Bahussutā sīlasampannā obhāsenti imam mahimti.

In the above verse by the word Idani (now) the author must have referred to a contemporary state of things.

The mention of the six later Buddhist sects, viz. Hemavatikā, Rājagirikā, Siddhatthā, Pubbaseliyā, Apraseliyā (Pubbāparaselikā) and Apara Rājagirikā,3 is also important from the chronological point of view.

Barua, Ceylon Lectures, pp. 77 ff.
 Law, History of Pāli Literature, I, pp. 11 and 13.
 Dīpavaṃsa, V. 54 Note the difference in the Mahāvaṃsa list (Geiger, Mahāvaṃsa text, p. 29).

The Pubbaseliyas and Aparaseliyas are not mentioned in any Indian inscription earlier than those of Amaravatī and Nāgārjunikonda. The earlier eighteen and these later sects and schools of thought existed also at the time of Buddhaghosa, the author of the Kathāvatthu-Atthakatha.

The author of the Samantapāsādikā<sup>2</sup> quotes verbatim the traditional verses from the Parivāra<sup>3</sup> concerning the succession of the Vinaya teachers from Mahinda's time. They are missed in the Dipavamsa edited by Oldenberg. They refer to the succession of the Vinaya teachers among the Theris from Samghamitta's time. It seems that there were similar verses also regarding the succession of the Vinaya teachers among the Theras from Mahinda's time. It may reasonably be inferred that the verses were quoted in the Parivara from the Dipavamsa itself. If it be so, we may assume that these were later interpolations in the Vinaya text. The *Dipavamsa*, as presupposed by the general introduction to the Vinaya commentary, must have been concluded with the first half of the Ch. XVIII. The fact, as it stands, may be made clear by a comparison of the succession of the Vinaya Theris in the Dipavamsa with that of the Vinaya Theris incorporated into the Parivara.

The Dipavamsa contains three slightly different traditions regarding Samghamitta and the Theris who accompanied her. According to one,4 Samghamitta, Rucānandā, Kanakadattā and Sudhammā were the nuns, each of them carried a Bo-branch to the island of Ceylon.

According to another,5 the Theri Samghamitta was accompanied by ten other young nuns, viz. Uttarā, Hemā, Pasādapālā, Aggimittā, Dāsikā, Pheggu,

Geiger, Mahāvamsa (text), pp. 28-29. Samantapāsādikā (P. T. S.), Vol. I, pp. 62-63. Oldenberg, Vinayapiṭaka, V., pp. 2-3. Dipayamsa, XVII, vs. 21-22. Ibid., XVIII, 11-12.

Pabattā, Mattā, Mallā and Dhammadāsivā.<sup>1</sup> According to the third2 the leading Theris, Mahādevī, Padumā, Hemāsā, Unnalā, Añjalī and Sumā accompanied Samghamittā together with sixteen thousand nuns (soļasabhikkhuņīsahassehi). It appears that the third tradition was really about the nuns who flourished not during the reign of king Devānampiya Tissa, the Ceylon contemporary of Asoka, but during that of some other king of Ceylon who came into power after king Dutthagamani Abhaya and before Kutikanna Tissa. The three traditions may be brought to agreement only on the ground that the first of them is concerned with the five Theris including Samghamitta, who were placed in charge of the five Bo-branches, the second with eleven young nuns of importance including Samghamitta, and the third with the six leading Theris among the many companions Samghamittā.

The Dipavamsa while giving an account of the Theris, first of all, speaks of the well-known Theris headed by Mahāpajāpatī Gotamī, who knew Vinaya in the Master's life-time. In the second stage it mentions the Theris, headed by Samghamitta who went to the island of Ceylon in Devanampiya Tissa's time, and recited the five Vinaya books and the seven Abhidhamma treatises at Anurādhapura.3 Immediately after this, it offers a list of the eminent Theris of the island who were ordained by the Theris from India and who became noted for their special attainments.4 The Theris of Ceylon are connected with the reign of Kākavanņa Tissa and those of the next stage with that of his son and successor Dutthagamani Abhaya.5 The Theris of the next stage are assigned to a period which elapsed after the death of Duttha-

Again, the list in Dīpavamsa, XV., pp. 77-78, has Māsagallā for Pasādar pālā, Tappā for Pheggu, Pabbatachinnā for Pabbatā and Mitamvadā for

Dipavamsa, XVIII, 24-25. Dipavanisa, XVIII, 24-23.
Dipavanisa, XVIII, 11-13.... Vinaye pañca vācesum s'atta ceva pakaraņe.
Ibid., Chap. XVIII, vs. 14 ff.
Ibid., Chap. XVIII, v. 53.

gāmaṇi, while those of the sixth stage are referred to the time of Vaṭṭagāmaṇi Abhaya. The Dīpavamsa mentions important Vinaya Therīs of the island, those connected with the reign of Kuṭikaṇṇa and those with the reign of his son and successor Bhātika Abhaya (simply Khattiyo Abhayo, son of Kuṭikaṇṇa mentioned in the Dīpavamsa Ch. 21, v. 1). It should be noted that the last mentioned king is referred to in the Samantapāsādikā in connection with a meeting of the monks called by him for the decision of a disputed Vinaya question.

The succession of the Vinaya teachers in the island of Ceylon is also found in the general introduction to the Samantapāsādikā (Vol. I, pp. 62-63) from Mahinda and Aritha to the date of composition of the Vinaya commentary, while that cited from the Parivāra, and presumbly also from the Dīpavamsa, leads us to think of nineteen eminent successors of Mahinda. The latter may be taken to bring us as far down as the 1st or 2nd century A. D.

Thus there is an earlier form of the Dipavamsa which was concluded with the reign of Bhātika Abhaya. It is evident from the prose account in the general introduction to the Samantapāsādikā that the Dipavamsa presupposed by it contained Ch. XVII, giving an account of the visits of Kakusandha and other previous Buddhas to the island, when it was known by other names in succession (Ojadīpa, Varadīpa, Mandadīpa and Tambapanni). The Mahārājavamsa contained in Ch. III of the Dipavamsa (vs. 1-50) furnishes us with a genealogy of the Khattiya rulers from Mahäsammata to Suddhodana. It appears to have been a separate chronicle bodily taken into the Dīpavamsa. The introduction to the Samantapāsādikā does not help us to know when it was included in the Dīpavamsa. The traditional succession of the Vinaya teachers in the island of Ceylon, as mentioned in the Parivara, speaks of twenty nine generations traced

<sup>1</sup> Dipayamsa, XVII, vs. 5-7.

from Mahinda. Unfortunately, the later teachers are not connected with the reign of any king. Allowing twenty years for the interval between any two successive generations, it is possible to think that the list brings us down to the first quarter of the fourth century of the Christian era. The kings of Ceylon, who find incidental mention in the writings of the great Buddhaghosa and in the Samantapāsādikā, are none later than Mahānāga or Coranāga, Bhātika, Vāsabha<sup>2</sup> and Sirināga.<sup>3</sup> The career of an eminent Thera named Deva4 is connected in the Dipavamsa with the reign of Tissa, the second son of Sirinaga I. If this Thera be no other than the last but one among leading Vinaya teachers mentioned in the Samantapāsādikā (P.T.S. Vol. I, pp. 62-63), it may be concluded that the Dipavamsa as known to Buddhaghosa closed with the reign of Sirinaga I and his two successors. Its final form, concluded with the reign of Mahasena was probably reached in the reign of Dhātusena during whose rule it was caused to be publicly recited. The introductory verses of the Mahāvamsa clearly state that the great Chronicle is not deficient in its various themes. This, as composed by the ancients, is in some places very elaborate, in some places very brief, and it contains many repetitions. It is handed down by tradition, free from these faults, clear, delightful, and interesting. This is equally applicable to the Dīpavamsa.

The author of the Mahāvamsa Tika tries to establish the fact that the reference is made to the Atthakathā Mahāvamsa written in Sinhalese and cherished in the school of the Mahāvihāra.5 But the verses which he quotes in support of his thesis, are all from the prologue to the Pāli Dīpavamsa.6 The defects pointed out are

Vaţtagāmino putto - Dipav., Ch. XX, v. 24.

Ibid., Chap. XXII, v. 1.

Ibid., Ch. XXII, v. 46.

Ibid., Chap. XXII, vs. 41, 50 etc.

Vamsatthappakāsinī, I, pp. 35-36.

Ibid., I, p. 48: Eso sīhalaţṭhakathāmahāvaṃso porāṇehi sīhalāya niruttiyā kato.

all applicable to the same work. The traditional sayings quoted in the writings of Buddhaghosa and other Pāli commentaries are all found to be in Pāli verse. From the language of the introductory verses of the *Mahāvamsa* we cannot be certain that the allusion is to an earlier form of the chronicle in a Sinhalese commentary. The work cannot be claimed to have been a translation from a Sinhalese original.

For a brief account of the contents of the chronicle readers' attention may be drawn to my History of Pāli Literature, II, pp. 578 ff. I have also tried to evaluate the Ceylonese Chronicles in my same work (Vol. II, pp. 540 ff.), which also presents a note on the comparison between the Dīpavamsa and the Mahāvamsa (Vol. II, pp. 534 ff.). Geiger has published a valuable treatise entitled "Dīpavamsa and Mahāvamsa und die geschichtliche uberlieferung in Ceylon" (Leipzig 1905). E. M. Coomaraswamy's English translation published in Colombo, 1908 and Geiger's note on the Dīpavamsa and Mahāvamsa and the Historical tradition in Ceylon published in the Indian Antiquary, Vol. XXXV deserve mention.

I am grateful to Aggamahāpaṇḍita Revd. A. P. Buddhadatta for his valuable suggestions regarding my edition of the text. I am also thankful to the Editor of the Ceylon Historical Journal for publishing my edition of the Text with English translation and notes.

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# DIPAVAMSA

TEXT



### NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

#### Chapter I

- 1 Dīpāgamanam buddhassa dhātu ca¹ bodhiyāgamam samgahācariyavādañ² ca dīpamhi sāsanāgamam narindāgamanam vamsam³ kittayissam, suņātha me.
- 2 pītipāmojjajananam pasādeyyam manoramam anekākārasampannam cittīkatvā suņātha me.
- 3 udaggacittä sumanä pahatthä tutthamänasä niddosam bhadravacanam sakkaccam sampaticchatha.
- 4 suņātha sabbe panidhāya mānasam, vamsam pavakkhāmi paramparāgatam,4 thutippasattham<sup>5</sup> bahunābhivannitam etamhi nānākusumam va ganţhitam
- 5 anūpamam vamsavaraggavāsinam6 apubbam7
  anaññam tatha suppakāsitam8
  ariyāgatam9 uttamasabbhi vannitam sunātha10
  dīpatthuti sādhusakkatam.
- 6 Asabhan thānapallankam<sup>11</sup> acalam daļham akampitam caturange patithāya nisīdi purisuttamo.

1	Variants	in	the	Vamsatthappakāsin	ī, p. 36	5 — dhātūnam, dhātum ca.
2	59	99	99	"	- 11	— sangahā theravādañ sinhalese ed. sañgahācera.
3	19	,,	"	\$3	"	— vasam, S. Vāsam. — ābhatam.
4	31	,,	27	77	91	
5	13	33	9.7	37	"	— S. atippasattham. — S. varaggavādinam.
6	33	3.9	99	99	22	
7	92	23	19	21	"	— S. sabbam. — katam suppakūsitam.
8	31	,,,	"	**	22	- Katani suppakasitani.
9	,,	11	,•	**	21	— ariyâbhatam.
10	,,	33	33	1)	22	— S. suņantu.
11	Cf. Da.	sab	alas	utta.		

- nisajja pallankavare narāsabho dumindamūle dīpadānam uttamo 7 na chambhati vītabhayo va kesarī disvāna Māram sahasenavāhanam. 1
- 8 Māravādam bhinditvāna vitrāsetvā2 sasenakam iavo attamano dhīro santacitto samāhito
- vipassanākammatthānam manasikāran ca³ voniso sammasi bahuvidham dhammam anekākāranissitam.
- 10 pubbenivāsañānan ca dibbacakkhuñ ca cakkhumā sammasanto mahāñānī yāme tayo atikkami.
- tato pacchimayamamhi paccayakaram vivattavi 11 anulomam patilomañ ca manas' ākā sirīghano.
- 12 ñatvā dhammam pariññāya pahānam maggabhāyanam anusāsi4 mahāñānī vimutto upadhisamkhaye.
- 13 sabbaññutañānavaram abhisambuddho mahāmuni buddho buddho' ti tam nāmam samaññā pathamam ahu.
- 14 bujjhitvā sabbadhammānam udānam katvā pabhamkaro tad' eva pallankavare sattāham vitināmayi.
- samitasabbasantāso katakieco anāsavo 15 udaggo sumano hattho vicintesi bahum hitam.
- khane khane laye buddho sabbalokam avekkhati, 16 pañcacakkhu vivaritvā olokesi bahujjane.
- 17 anāvaraņañānan tam pesesi dīpaduttamo. addasa virajo satthā Lankādīpam varuttamam.
- 18 sudesam utusampannam subhikkham ratanākaram pubbabuddhamanucinnam ariyaganasevitam.5
- 19 Lankādīpavaram disvā sukhettam ariyālayam ñatvā kālam akālan ca vicintesi anuggaho:
- Lankādīpe imam kālam yakkhabhūtā ca rakkhasā 20 sabbe buddhapatikutthā, sakkā uddharitum balam.
- 21 nîharitvā yakkhagane pisāce avaruddhake khemam katvāna tam dīpam vasāpessāmi mānuse.

Variant sahasenavägatam,

Variant sahasenavāgatam.
 viddhamsetvā as suggested by Revd. A. P. Buddhadatta.
 manasikāram
 S. anussari.

<sup>5</sup> S. arivagananisevitam.

- 22 tiṭṭhantesu ime pāpe yāvatāyum asesato, sāsanantaram¹ bhavissati Lankādīpavare tahim.
- 23 uddharitvān' aham satte pasādetvā bahū jane ācikkhitvāna tam maggam añjasam² ariyāpatham.
- 24 anupādā parinibbāyi³ suriyo atthamgato yathā. parinibbute catumāse hessati paṭhamasamgaho,
- 25 tato param vassasate vassan' attharasāni ca tatiyo samgaho hoti pavattatthāya sāsanam
- 26 imasmim Jambudīpamhi bhavissati mahīpati mahāpuñño tejavanto Asokadhammo 'ti vissuto.
- 27 tassa rañño Asokassa putto hessati pandito Mahindo sutasampanno Lankādīpam pasādayam.4
- 28 buddho ñatvā imam hetum bahum atthūpasamhitam kālākālam imam dīpam ārakkham sugato kari.
- 29 pallańkam animisañ ca cańkamam ratanāgharam ajapālamucalindo khīrapālena sattamam
- 30 sattasattāhakaraņīyam katvāna vividhan Jino Bārānasim gato vīro dhammacakkam pavattitum.
- dhammacakkam pavattento pakäsento dhammam uttamam atthärasannam kotinam dhammābhisamayo ahu.
- 32 Koṇḍañño Bhaddiyo Vappo Mahānāmo ca Assaji ete pañca mahātherā vimuttā anattalakkhaņe.
- 33 Yasasahāyā cattāri, puno paññāsa dārake Bārāņasī-Isipatane vasanto uddharī jino
- 34 Bārānasim vasitvāna vutthavasso tathāgato Kappāsike vanasande uddhari Bhaddavaggiye.
- 35 anupubbañ caramāno Uruvelam avasari, addasa virajo satthā Uruvelakassapañ jaţim.
- 36 agyāgāre ahināgam damesi purisuttamo disvā acchariyam sabbe nimantimsu tathāgatam:
- 37 hemantañ cātumāsamhi idha vihara Gotama, mayam tam niccabhattena sadā upaṭṭhahāmase.

<sup>1</sup> S. sāsanantam. 2 S. accutam.

<sup>3</sup> S. parinibbāmi. 4 S. pasādaye.

- 38 Uruvelāyam hemante vasamāno tathāgato jaţile sapārisajje vinesi purisāsabho.
- 39 mahāyaññam pakappimsu Angā ca Magadhā ubho, disvā yaññe mahālābham vicintesi ayoniso:
- 40 mahiddhiko mahāsamaņo ānubhavañ ca tam mahā, sace mahājanakāye vikubbeyya katheyya vā,
- 41 parihāyissati me lābho Gotamassa bhavissati, aho nūna mahāsamaņo nāgaccheyya samāgamam.
- 42 caritam adhimuttin ca āsayan ca anusayam cittassa soļasākāre vijānāti tathāgato.
- 43 Jaţilassa cintitam ñatvā paracittavidū muni pindapātam Kurudīpe gantvāna mahiddhiyā.<sup>1</sup>
- 44 Anotattadahe buddho paribhuñjitvāna bhojanam tattha jhānasamāpattim samāpajji bahum hitam.
- 45 buddhacakkhūhi lokaggo sabbalokam vilokayi, addasa virajo satthā Lankādīpavaruttamam.
- 46 mahāvanam mahābhīmam āhu Lankātalam tadā. nānāyakkhā mahāghorā luddā lohitabhakkhasā
- 47 candā ruddā ca pisācā² nānārūpā vihesikā nānādhimuttikā sabbe sannipāte samāgatā.
- 48 tattha gantvāna tammajjhe vimamsetvāna³ rakkhase nīharitvā⁴ pisācānaṃ manussā hontu issarā.
- 49 imam attham mahāvīro cintayitvā bahum hitam nabham abbhuggamitvāna Jambudīpā idhāgato.
- 50 yakkhasamāgamamajjhe upari siramatthake nisīdanam gahetvāna dissamāno nabhe thito.
- 51 thitam passanti sambuddham yakkhasenā samāgatā buddho 'ti tam na maññanti yakkho aññataro iti.
- 52 Gangātīre Mahiyāsus pokkhalesu patiţthite thupaţthāne Subhangane tasmim padesasmin thito naruttamo, samappito jhānasamādhim uttamam.

<sup>1</sup> S. mahatiddhiyā.

<sup>2</sup> S. rabhasā.

<sup>3</sup> S. vihimsetvāna.

<sup>4</sup> S. nîharite pisāce te.

<sup>5</sup> S. mahiyā supokkhale (supokkhara).

- Jhānam lahum khippanisantikāro. muni samāpajjati cittakkhane, sahasā tam utthāti1 jhānakhaniyā samāpayi sucittehi pāramīgato.
- 54 thito naro iddhi vikubbamano yakkho va mahiddhī mahānubhāvo. khaṇiyaṃ ghanā meghasahassadhārā2 pavassati sītalavātaduddini,3
- 55, aham karomi te unham, mama detha nisiditum, atthi tejabalam mayham parissayavinodanam.
- 56. sace vinoditum sakkā nisīdahi yathicchitam, ... sabbehi samanuññātam, tava tejabalam kara.4
- 57. unham yācatha mam sabbe, bhiyyo tejam mahātapam khippam karoma<sup>5</sup> accunham tumhehi abhipatthitam.
- 58 thite majjhantike kāle gimhānam suriyo yathā evam yakkhānam ātāpo kāye thapita-dārunam.
- 59. yathā kappaparivaţţe catusuriyaātapo evam nisīdane satthu tejo hoti tatuttari.
- 60. vathā suriyam udentam na sakkā āvaritum nabhe evam nisīdanañ cammam n' atthi āvaranam nabhe.
- nisīdanam kappajālam va tejam suriyam va pathavī6 61 mahātapam vikirati aggījālam v' anappakam.
- 62 angārarāsijalitātapam tahim nisīdanam abbhasamam padissati pakkam va ayomayapabbatūpamam. dīpesu unham nidasseti dussaham, yakkhāsu patisaraņam7 gavesayum8.
- puratthimam pacchimadakkhinuttaram uddham adho dasa disā 63
- katham gamissāma sukhī arogā kadā pamuñcāma imam subheravam. 64

S. samutthāti.

Variant Khanamahāmeghasahassadhāro.

Variant Dundubhi. Cf. Jātaka, I. 24; V. 168.

S. Karomi.

S. patthavi.

S. dipesu unham nidasseti dussaham (3rd line) dhuvam nipakkam va ayapabbatüpamam (4th line). Variant gavesisum. This line is omitted in the Sinhalese text.

- 65 ayam yakkho mahanubhavo tejo samapajjati pajjalāyati sabbeva yakkhā vilayā bhavissare bhusam va mutthi rajam vātakhittam.
- 66 buddho1 ca kho isinisabho sukhāvaho disvāna yakkhe dukkhite anukampako kāruniko mahesī vicintayi attasukham² amānuse.
- 67 ath' aññadīpam paţirūpakam imam ninnam thalam sabbathānekasadisam3 nadīpabbatatalākasunimmalam dīpam Girim Lankātalasamūpamam
- 68 sunibbhayam gopitasagarantakam4 pahūtabhakkham bahudhaññamākulam harisaddalam mahim varam Giridīpam imassa utusamattham uttarim.
- 69 rammam manuññam haritam susītalam ārāmavanarāmaneyyakam varam santīdha phullaphaladhārino dumā, suññam vivittam, na ca koc, issaro.
- 70 sāgaravārimaijhe sugambhīre ūmi sadā pabhijjare. suduggame pabbatajālamussite sudukkaram attha aniţţhamantaram.
- 71 paravānarosā5 parapitthimamsikā akārunikā parahethane ratā candā ca ruddhā rabhasā ca niddayā vidappanīkā sapathe ime idha.
- 72 atha rakkhasā yakkhagaņā ca dutthā dīpam imam Lankāciranivāsitam dadāmi sabbam Giridīpaporānam, vasantu sabbe supajā anīghā.
- imañ ca Lankātalam mānusānam porānakapatthitavutthavāsam, 73 vasantu Lankātale mānusā bahu pubbe va Oja-Vara-Mandasādisam.
- 74 etehi aññehi guneh' upeto manussavaso pi anekabhaddako dipesu dipissati sāsan' āgate supunnacando va nabhe uposathe.
- dīpam ubho mānusā rakkhasā ca ubho ubhinnam tulayam sukham 75 muni bhiyyo sukham lokavidū ubhinnam parivattayi gonayugam va phāsukam...

S. Buddho isīnam nisabho sukhāyaho.

S. atthasukham.

<sup>1 2 3</sup> S. sādisam.

S. Sobhita.

S. paramanarosā (parapāņarosā).

- samkaddhayi Gotamo dīpam iddhiyā bandham va gonam dalha-76 rajjukaddhitam, dīpena dīpam upanāmayī munī yugam va nāvam dalhadhammaveditam.1
- dīpena dīpam yugalam tathāgato katvān' 77 ulāram viparī<sup>2</sup> ca rakkhase. vasantu sabbe Giridīpa rakkhasā sapakkamāsā vasanam vavatthitam
- gangam gimhamhi yathā pipāsitā dhāvanti yakkhā Giridīpam atthikā. 78 pavitthā sabbe anivattane puna, pamuñca dīpam yathābhūmiyam muni.
- yakkhā sutuţthā supahaţtharakkhasā laddhā sudīpam manasābhi-79 patthitam abhāyimsu<sup>3</sup> sabbe atippamoditā, otarimsu sabbe chane nakkhattamaham4
- ñatvāna buddho sukhite amānuse katvāna mettam parittam bhani 80 iino. katvāna dīpam tividham padakkhinam sadā rakkham yakkhaga navinodanam.
- 81 santappavitvā pisāce<sup>5</sup> amānuse rakkhañ ca katvā dalham mettābhā upaddavam dīpe vinodetvā<sup>7</sup> gato Uruvelam puna tathāgato 'ti.

Bhānayāram pathamam. Yakkhadamanam nitthitam.

S. dalhadāmavethitam (fixed with a strong chain).

S. viparîta.

<sup>2345</sup> S. na bhāyimsu (correct).

nakkhattachanakilam kilimsu.

suvinodetvā (correct for meter).

## Chapter Two

- 1 Araham pana sambuddho Kosalānam puruttamam upanissāya vihāsi Sudattārāme sirighano.
- 2 Tasmin Jetavane buddho dhammarājā pabhamkaro sabbalokam avekkhanto Tambapannivar' addasa.
- 3 Atikkante pañcavassamhi Tambapaṇṇitalam agā, avaruddhake vinodetvā suññam dīpam akā sayam.
- 4 Oragā ajja dīpamhi pabbateyyā samuṭṭhitā ubhoviyūļhasamgāmam yuddham karimsu¹ dārunam.
- 5 Sabbe mahiddhikā nāgā sabbe ghoravisā ahū sabbeva kibbisā caṇḍā madamāna-avassitā.
- 6 Khippakā pi mahātejā paduṭṭhā kakkhaļā kharā ujjhānasaññī sukopā uragā vilaratthikā.²
- 7 Mahodaro mahātejo Cūlodaro ca tejaso ubho pi balasampannā ubho pi vaņņātisayā.
- 8 Na passati koci samam samuttari, Mahodaro mānamattena tejasā dīpam vināsesi³ saselakānanam: ghātemi sabbe paṭipakkhapannage.
- 9 Cūļodaro gajjati mānanissito: āgacchantu nāgasahassakoţiyo, hanāmi sabbe raṇamajjham āgate, thalam karomi satayojánam dīpam.
- 10 Padūsayantī visavegadussahā sampajjalanti uragā mahiddhikā rosadhammā4 bhujagindamucchitā ussahanti raṇasatthu madditum.
- 11 Disvāna buddho uragindakuppanam<sup>5</sup> dīpam vinassanti<sup>6</sup> nivattahetukam lokassa cārī sugato bahum hitam vicintayi aggasukham sadevake.

<sup>1</sup> S. karonti.

<sup>2</sup> S. viralatthika.

<sup>3</sup> S. Vināsemi.

<sup>4</sup> S. parosadhammā.

<sup>5</sup> dubbalam.

<sup>6</sup> S. vināseti.

- 12 sace na gaccheyyam na pannagā sukhī, dīpam vināsam na ca sādhu 'nāgate,
- 13 nāge anukampamāno sukhatthiko gacchām 'aham dīpasukham¹ samicchitum.
- 14 Laņkādīpe guņam disvā pubbe yakkhavinoditam mama sādhukatam dīpam mā vināsentu pannagā.
- 15 Idam vatvāna sambuddho uṭṭharitvāna āsanā gandhakuṭito nikkhamma dvāre aṭṭhāsi cakkhumā.
- 16 Yāvatā Jetavane ca ārāme vanadevatā sabbe 'va upatthahimsù 'mayam gacchāma cakkhuma''.
- 17 Alam sabbe pi tiṭṭhantu, Samiddhi yeko 'va gacchatu, avagaccha² saharukkho dhārayitvāna piṭṭhito.
- 18 Buddhassa vacanam sutvā Samiddhi sumano ahū samūlam rukkham ādāya saha gacchi tathāgatam.
- 19 Naruttamam tam sambuddham devarājā mahiddhiko chāyam katvāna dhāresi buddhasetthassa pitthito.
- 20 Yatthanāgānam samgāmam tattha gantvā naruttamo ubhonāgavaramajjhe thito satthānukampako.
- 21 Nabhe gantvāna sambuddho ubhonāgānam upari tibbandhakāratamam³ ghoram akāsi lokanāyako.
- 22 Andhamtamam tadā hoti kesaramayaiddhiyā4, andhakārena onaddho sihitāyarukkho5 ahū.
- 23 Aññamaññam na passanti tasitā nāgā bhayaṭṭitā jitam6 pi na passanti kuto samgāma kāritum.
- 24 Sabbe samgāmam bhinditvā pamuñcitvāna āvudham namassamānā sambuddham sabbe ţhitā katañjalī.
- 25 Salomahaţţhe ñatvāna disvā nāge bhayaţţite mettacittena pharitvāna<sup>7</sup> unharamsim pamuñcayi.
- 26 Aloko 'va mahā āsi abbhuto lomahaṃsano sabbe passanti sambuddhaṃ nabhe candaṃ va nimmalaṃ.

<sup>1</sup> S. dipavuddhim samijjhitum.

<sup>2</sup> S. ägaccha.

<sup>3</sup> S. andhakäratamam.

<sup>4</sup> S. Lokanāthassa.

S. vihitāya rukkho ("sitena oruddho").

<sup>6</sup> S. jiyam. 7 S. pharitvä.

- 27 Chahi vannehi upeto jalanto nabhakantare¹ dasa-disā virocanto thito nāge abhāsatha:
- 28 Kimatthiyam mahārāja nāgānam vivādo ahū? tumheva anukampāya javāgacchim tato aham.
- 29 Ayan Cūlodaro nāgo ayan nāgo Mahodaro mātulo bhāgineyyo ca vivadanto dhanatthiko.
- 30 Anudayañ² caṇḍanāgānaṃ sambuddho ajjhabhāsata : appo hutvā mahā hoti kodho bālassa āgamo.
- 31 Kim uddissa³ bahū nāgā mahādukkham nigacchatha, imam parittam pallankam mā tumhe nāsayissatha, annāmamannam vināsetha, akatam jīvitakkhayam.
- 32 Samvejesi tadā nāge nirayadukkhena cakkhumā, manussayonim dibbañ ca nibbānañ ca pakittayi.
- 33 Pakāsayantam saddhammam sambuddham dīpaduttamam sabbe nāgā nipatitvā khamāpesum tathāgatam.
- 34 Sabbe nāgā samāgantvā samaggā hutvāna pannagā upesum saraņam sabbe asīti-pāṇakoṭiyo.
- 35 Sabbe nāgā vinassāma imam pallankahetukam.
- 36 Adāya pallaṅkavaraṃ ubho nāgā samatthikā<sup>4</sup>: paṭigaṇhatha pallaṅkaṃ anukampāya cakkhuma.
- 37 Adhivāsesi sambuddho tunhibhāvena cakkhumā, adhivāsanam viditvāna tutthā mahoragā ubho:
- 38 Nisīdatu 'mam sugato pallankam veļuriyamayam pabhassaran jātivantam nāgānam abhipatthitam.
- 39 Patiţţhapimsu pallankam naga dipanam antare, nisidi tattha pallanke dhammaraja pabhamkaro.
- 40 Pasādetvāna sambuddham<sup>5</sup> asīti-nāgakoṭiyo tattha nāgā parivisum annapānañ ca bhojanam.
- 41 Onītapattapāņim tam asīti-nāgakoṭiyo parivāretvā nisidimsu buddhaseṭṭhassa santike.
- 42 Kalyāņike gańgāmukhe nāgo ahu saputtako mahānāgaparivāro nāmena Maņiakkhiko,

<sup>1</sup> S. nabhamantare.

<sup>2</sup> S. anuddayam.3 S. Kim uddissa.

<sup>4</sup> S. Samaggikā.

<sup>5</sup> S. Sambuddho.

- 43 saddho saraņasampanno sammādiţţhi ca sīlavā. nāgasamāgamam gantvā bhiyyo abhipasīdati.
- disvā buddhabalam nāgo anukampam phanimayam² abhivādetvā nisīdi āyācesi tathāgatam :
- 45 imam dīpānukampāya pathamam yakkhavinoditam, idam nāgānan 'nuggaham dutiyam dīpānukampanam,
- puna pi bhagavā imam³ anukampam⁴ mahāmuni, ahañ c' upaṭṭhahissāmi veyyāvaccam karom' aham.
- 47 nāgassa bhāsitam sutvā buddho sattānukampako Lankādīpahitatthāya adhivāsesi sugato.<sup>5</sup>
- 48 paribhuñjitvā pallankam vuṭṭhahitvā pabhamkaro divāvihāram akāsi tattha dīpantare muni.
- 49 dīpantare dīpān' aggo6 divasam vitināmayi samāpatti samāpajji brahmavihārena cakkhumā.
- 50 sāyanhakālasamaye nāge āmantayi jino: idh' eva hotu pallanko, khīranālo idhāgacchatu,7 nāgā sabbe imam rukkham pallankan ca namassatha.
- 51 idam vatvāna sambuddho anusāsetvāna pannage paribhogacetiyam datvā puna Jetavanam gato.

#### Nāgadamanam niţţhitam.

- 52 Aparam pi aṭṭhame vasse nāgarājā Manikkhiko nimantayi mahāvīram pañcabhikkhusate saha.
- 53 parivāretvāna sambuddham vasibhūtā mahiddhikā, uppatitvā Jetavane kamamāno nabhe muni Lankādīpam anupatto gangam Kalyānisammukham.
- 54 Sabbe ratanamandapam uragā katvā mahātale nānārangehi vatthehi dibbadussehi chādayum.

<sup>1</sup> S. abhipasidiya.

<sup>2</sup> Variant manimayam.

<sup>3</sup> S. amham.

<sup>4</sup> S. anukampa.

<sup>5</sup> S. adhivāsetvā nisidiya.

<sup>6</sup> S. dipadanaggo.

<sup>7</sup> Variant idha gacchatu. S. idh' acchatu.

- 55 nānāratanalamkārā nānāphullavicittakā<sup>1</sup> nānārangadhajā nekā mandapam nānālamkatam.
- 56 sabbasanthatam santharityā paññāpetyāna āsanam buddhapamukhasamghassa<sup>2</sup> pavesetvā nisīdimsu.<sup>3</sup>
- 57 nisīditvāna sambuddho pañcabhikkhusate saha samāpatti samāpajji mettam sabbadisam phari.
- 58 sattakhattum samāpajji buddho jhānam sasāvako tasmim thane mahathupo patitthasi4 cetiyam uttamam.
- mahādānam pavattesi nāgarājā Maniakkhiko, 59 patiggahetvā sambuddho nāgadānam sasāvako bhutvāna anumoditvā nabh' uggacchi sasāvako.
- 60 orohitvā nabhā buddho thāne Dīghavāpicetiye samāpajji samāpattim jhānam lokānukampako.
- vutthahitvā samāpattivā tamhi thāne pabhamkaro 61 vehāyasam5 kamamāno dhammarājā sasāvako Mahāmeghavane tattha bodhitthānam upāgami.
- 62 purimā tīnī mahābodhī patitthimsu mahītale tam thanam upagantyana tattha jhanam samapayi.6
- tisso bodhī imam thāne tayo-buddhāna sāsane, 63 mamañ ca bodhi idh' eva patitthissat' anāgate.
- 64 sasāvako samāpattiyā7 vutthahitvā naruttamo yattha Meghavanamrammam agamāsi narāsabho.
- tatthāpi so samāpattim samāpajji sasāvako. 65 vutthahitvā samāpattiyā byākarosi8 pabhamkaro:
- 66 imam padesam pathamam Kakusandho lokanāyako imam pallankathänamhi nisīditvā patiggahi.
- imam padesam dutiyam Konāgamano narāsabho 67 imam pallankathānampi nisīditvā patiggahi.

S. nānāpuppha.

<sup>1</sup> S. nanapapput.
2 S. saṅghañ ca.
3 S. nisīdayum.
4 S. patiṭṭhātī ti addasa.
5 S. vehāsayaṃ.
6 S. samappayi.

Variant saurāpattyā.

<sup>7</sup> Variant saurā,8 S. byākari so.

- 68 imam padesam tatiyam Kassapo lokanāyako imam pallankathānamhi nisīditvā patiggahi.
- 69 aham Gotamasambuddho Sakyaputto narāsabho imam pallankaṭhānamhi nisīditvā samappito 'ti.

Bhāṇavāram dutiyam

## Chapter Three

- Atītakappe rājāno thapetvāna bhavābhave imamhi kappe rājāno pakāsissāmi sabbaso.
- 2 jātiñ ca nāmagottañ ca āyuñ ca anupālanam sabbañ tam kittayissāmi, tam sunātha yathākatham.
- 3 Paţhamābhisitto rājā bhūmipālo jutindharo Mahāsammato¹ (nāma) nāmena rajjam kāresi khattiyo.
- 4 tassa putto Rojo nāma, Vararojo nāma khattiyo, Kalyāṇa-Varakalyāṇa, Uposatho mahissaro,
- 5 Mandhātā sattamo tesañ catudīpamhi issaro, Caro, Upacaro rājā, Cetiyo ca mahissaro,
- 6 Mucalo, Mahāmucalo, Mucalindo, Sāgaro pi ca, Sāgaradevo, Bharato ca, Aṅgiso nāma khattiyo,
- 7 Ruci, Mahāruci nāma, Patāpo, Mahāpatāpo pi ca. Panādo, Mahāpanādo ca, Sudassano nāma khattiyo.
- 8 Mahāsudassano nāma, duve Nerū ca, Accimā, atthavīsati rājāno, āyu tesam asamkhayā.
- 9 Kusāvatī Rājagahe, Mithilāyam puruttame rajjam karimsu rājāno, tesam āyu asamkhayā.
- Dasa dasa satañ c' eva, satam dasa-sahassiyo sahassam dasa dasasahassañ ca, dasa dasasahassam satasahassiyo,
- dasa satasahassañ ca koți, dasakoți, koțippakoțiyo, nahutañ ca, ninnahutañ ca, abbudo ca, nirabbudo,
- 12 ababam, aṭaṭañ c' eva, ahaham, kumudāni ca, sogandhikam, uppalako, pundarīka-padumako,
- 13 ettakā gaņitā samkhepā² gaņanāganikā³ tahim, tato uparimabhūmi asamkheyyā 'ti vuccati.

S. Mahāsammatanāmena.

<sup>2</sup> Variant samkheyyā. S. sankhyā.

<sup>3</sup> S. gaņanā gaņitā.

- 14 ekasatān ca rājāno Accimassāpi atrajā mahārajjam akāresum nagare Pakulasavhaye.
- 15 tesam pacchimako rājā Arindamo nāma khattiyo, puttā paputtakā tassa chapaññāsañ ca khattiyā mahārajjam akāresum Ayujjhanagare pure.
- 16 tesam pacchimako rājā Duppasaho mahissaro, puttā paputtakā tassa satthi te bhūmipālakā mahārajjam akāresum Bārānasīpuruttame.
- 17 tesam pacchimako rājā Abhitatto nāma khattiyo caturāsīti-sahassāni tassa puttapaputtakā mahārajjam akāresum Kampilanagare pure.
- 18 tesam pacchimako rājā Brahmadatto mahissaro, puttā paputtakā tassa chattimsāpi ca khattiyā mahārajjam akāresūm Hatthipuravaruttame.
- 19 tesam pacchimako rājā Kambalavasabho ahū, puttā paputtakā tassa battimsāpi ca khattiyā nagare Ekacakkhumhi rajjam kāresum te idha.
- 20 tesam pacchimako rājā Purindado devapūjito puttā paputtakā tassa aṭṭhavīsati khattiyā mahārajjam akāresum Vajirāyam puruttame.
- 21 tesam pacchimako rājā Sādhino nāma khattiyo, puttā paputtakā tassa dvāvīsa rājakhattiyā mahārajjam akāresum Madhurāyam puruttame.
- 22 tesam pacchimako rājā Dhammagutto mahabbalo, puttā paputtakā tassa aṭṭhārasa ca khattiyā nagare Ariṭṭhapure rajjam kāresum te idha.
- 23 tesam pacchimako rājā narindo Siţţhināmako puttā paputtakā tassa sattarasa ca khattiyā nagare Indapattamhi rajjam kāresum te idha.
- 24 tesam pacchimako rājā Brahmadevo mahīpati, puttā paputtakā tassa pannarasa ca khattiyā nagare Ekacakkhumhi rajjam kāresum te idha.
- 25 tesam pacchimako rājā Baladatto mahīpati, puttā paputtakā tassa cuddasa rājakhattiyā mahārajjam akāresum Kosambī-nagare pure.

I S. Kapilavhaye.

- Tesam pacchimako rājā Bhaddadevo 'ti vissuto, puttā paputtakā tassa nava rājā ca khattiyā nagare Kannagocchamhii rajjam kāresum te idha.
- 27 tesam pacchimako rājā Naradevo 'ti vissuto, puttā paputtakā tassa satta ca rājakhattiyā mahārajjam akāresum Rojānanagare pure.
- 28 Tesam pacchimako rājā Mahindo nāma khattiyo, puttā paputtakā tassa dvādasa rājakkhattiyā mahārajjam akāresum Campakanagare pure.
- Tesam pacchimako rājā Nāgadevo mahīpati,
   puttā paputtakā tassa pañcavīsa ca khattiyā mahārajjam kārayimsu Mithilānagare pure.
- 30 tesam pacchimako rājā Buddhadatto² mahabbalo, puttā paputtakā tassa pañcavīsa ca khattiyā mahārajjam kārayimsu Rājagahapuruttame.
- 31 tesam pacchimako rājā Dīpamkaro³ nāma khattiyo, puttā paputtakā tassa dvādasa rājakhattiyā mahārajjam kārayimsu Takkasīlāpuruttame.
- 32 tesam pacchimako rājā Tālissaro nāma khattiyo, puttā paputtakā tassa dvādasa rājakhattiyā mahārajjam kārayimsu Kusinārāpuruttame.
- 33 tesam pacchimako rājā Purindo<sup>4</sup> nāma khattiyo, puttā paputtakā tassa nava rājā ca khattiyā mahārajjam kārayimsu nagare Malitthiyake<sup>5</sup>.
- 34 Tesam pacchimako rājā Sāgaradevo mahissaro, tassa putto Makhādevo mahādānapati ahū
- 35 caturāsīti sahassāni tassa puttapaputtakā mahārajjam kārayimsu Mithilānagare pure.
- 36 tesam pacchimako rājā Nemiyo devapujito balacakkavattī rājā sāgarantamahīpati.
- 37 Nemiyaputto Kaļārajanako, tassa putto Samamkaro, Asoko nāma so rājā muddhāvasittakhattiyo.

<sup>1</sup> S. Kaññakujjamhi.

<sup>2</sup> S. M. T. Samuddadatto.

<sup>3</sup> S. M.T. Divankaro.

<sup>4</sup> S. Sudinno.

<sup>5</sup> S. Tāmalittiye — Variant Tāmalittiyanāmamhi nagare.

- caturāsīti sahassāni tassa puttapaputtakā 38 mahārajjam kārayimsu Bārānasīpuruttame.
- 39 tesam pacchimako rājā Vijayo nāma mahissaro, tassa putto Vijitaseno abhijātajutindharo.
- 40 Dhammaseno, Nāgaseno, Samatho nāma, 1 Disampati, Renu, Kuso, Mahākuso, Navaratho,2 Dasaratho pi ca,
- Rāmo, Biļāratho nāma, Cittadassī,3 Atthadassī, 41 Sujāto, Okkāko c' eva, Okkāmukho ca, Nipuro,
- Candimā, Candamukho ca, Sivi rājā ca, Sañjayo, 42 Vessantaro janapati, Jālī ca, Sīhavāhano, Sīhassaro ca yo dhīro pavenipālo ca khattiyo.
- dve asīti-sahassāni tassa puttapaputtakā 43 rajjam kāresum rājāno nagare Kapilasavhaye.
- tesam pacchimako rājā Jayaseno mahīpati, 44 tass putto Sīhahanu abhijātajutindharo.
- Sīhahanussa ye puttā yassa te pañca bhātaro, 45 Suddhodano ca Dhoto ca Sakkodano ca Khattiyo,
- Sukkodano ca so rājā rājā ca Amitodano, 46 ete pañca pi rājāno sabbe Odananāmakā.
- Suddhodanass' ayam putto Siddhattho lokanāyako 47 janetvā Rāhulabhaddam bodhāya abhinikkhami.
- sabbe te satasahassāni cattāri nahutāni ca 48 apare ti-satarājāno mahesakkhā siyāyaca.
- ettakā pathavipālā bodhisattakule vuttā.4 49 aniccā vata samkhārā uppādavayadhammino, uppajjitvā nirujjhanti, tesam vūpasamo sukho5 'ti.

#### Mahārājavamso niţţhito.

- Şuddhodano nāma rājā nagare Kapilasavhaye 50 Sīhahanuss' ayam putto rajjam kāresi khattiyo.
- pañcannam pabbatamajjhe Rājagahe puruttame 51 Bodhiso6 nāma so rājā rajjam kāresi khattiyo.

S. Ca.

S. M. T. Bharato. S. M. T. Cittaramsi Ambaramsi.

These two lines should form a separate verse with a separate number.

It should be Bhātiyo.

- 52 sahāyā aññamaññā te Suddhodano ca Bhātiyo. (imaṃhi paṭhame kappe paveṇipā janādhipā) jātiyā aṭṭhavassamhi uppannā pañca āsayā:
- 53 pitā mam anusāseyya, attho rajjena khattiyo, So mayham vijite buddho uppajjeyya narāsabho,
- 54 dassanam pathamam mayham upasamkame tathāgato, deseyya amatam dhammam, pativijjheyyam uttamam.
- 55 uppannā Bimbisārassa pañca āsayakā ime. Jātiyā pannarase vasse 'bhisitto pitu accaye,
- 56 so tassa vijite ramme uppanno lokanāyako, dassanam pathamam tassa upasamkami tathāgato, desitam amatam dhammam abbhaññāsi mahīpati.
- 57 jātivassam mahāvīram pañcatimsa anūnakam, Bimbisāro samatimsā-jātavasso mahīpati. viseso pañcahi vassehi Bimbisārassa Gotamo.
- 58 paññāsañ dve ca vassāni rajjam kāresi khattiyo, sattatimsam pi vassāni saha Buddhehi kārayi.
- 59 Ajātasattu battimsa rajjam kāresi khattiyo, atthavassābhisittassa sambuddho parinibbuto.
- 60 parinibbute ca sambuddhe lokajetthe narāsabhe catuvīsativassāni rajjam kāresi khattiyo.

Bhāṇavāram tatiyam

### Chapter Four

- 1 Parinibbutamhi Sambuddhe Kusinārāyam puruttame sattasatasahassāni Jinaputtā samāgatā.
- 2 Etasmim sannipātamhi thero Kassapasavhayo satthukappo mahānāgo paṭhavyā natthi īdiso.
- 3 Arahantānam pañcasatam uccinitvāna Kassapo varam varam gahetvāna akāsi dhammasangaham.
- 4 Pāṇīnaṃ anukampāya sāsanaṃ dīghakālikam akāsi dhammasaṅgahaṃ tiṇṇaṃ māsānaṃ accaye.
- 5 Sampatte catutthe māse dutiye vassūpanāyike Sattapaṇṇiguhādvāre Māgadhānam Giribbaje sattamāsehi niṭṭhāsi paṭhamo saṅgaho ayaṃ.
- 6 Etasmim sangahe bhikkhu agganikkhittakā bahū sabbe pi pāramippattā Lokanāthassa sāsane.
- 7 dhutavādānam aggo so Kassapo jinasāsane, bahussutānam Anando, vinaye Upālipaņḍito,
- 8 dibbacakkhumhi Anuruddho, Vangīso paţibhānavā, Punno ca dhammakathikānam, Vicitrakathī Kumārakassapo,
- 9 Vibhajjanamhi Kaccāno, Kotthito patisambhidā. anne p' atthi mahātherā agganikkhittakā bahū
- 10 tehi c' aññehi therehi katakiccehi sādhuhi pañcasatehi therehi dhammavinayasamgaho therehi katasamgaho theravādo 'ti vuccati.
- 11 Upālim vinayam pucchitvā dhammam Anandasavhayam akamsu dhammasamgaham vinayan cāpi bhikkhavo.

<sup>1</sup> The Sinhalese edition supplies the above six verses after the two verses quoted from Oldenberg's edition. They are as follows:

<sup>(</sup>a) Satt' eva satasahassäni bhikkhusanghä samägatä arah khinsäsavä suddhä sabbe gunaggatam gatä.

<sup>(</sup>b) te sabbe vicinitvāna uccinitvā varam varam pañcasatānam therānam akamsu samghasammatam.

- 12 Mahākassapathero ca Anuruddho mahāganī Upālithero satimā Anando ca bahussuto
- 13 aññe bahū abhiññātā sāvakā satthuvannitā pattapaţisambhidā dhīrā chalabhiññā mahiddhikā samādhijhānam anuciņņā saddhamme pāramīgatā,
- sabbe pañcasatā therā navangam jinasāsanam 14 uggahetvāna dhāresum Buddhasetthassa santike.
- 15 bhagavato sammukhā sutā patiggahitā ca sammukhā dhammañ ca vinayañ cāpi kevalam buddhadesitam,
- dhammadharā vinayadharā sabbe pi āgatāgamā 16 asamhīrā asamkuppā satthukappā1 sadā garū
- 17 aggasantike gahetvā aggadhammā tathāgatā agganikkhittakā therā aggam akamsu samgaham. sabbo pi so theravādo aggavādo 'it vuccati.
- Sattapanniguhe ramme therā pañcasatā ganī 18 nisinnā pavibhajjimsu² navangam satthusāsanam.
- suttam geyyam veyyākaranam gāthudānitivuttakam. 19 jātakabbhuta-vedallam navangam satthusāsanam.
- 20 pavibhattā imam therā saddhammam avināsanam vaggapaññāsakan nāma samyuttañ ca nipātakam āgamapiṭakaṃ nāma akaṃsu suttasammataṃ.
- 21 · Pariyāyadesitañ c'eva atho nippariyāyadesitam nītatthañ c'eva neyyattham dīpesum suttakovidā.3
- Yāva titthanti saddhammā samgaham na vinassati 22 tāvatā sāsan' addhānam ciram titthati satthuno.
- 23 katam dhammañ ca vinayam samgaham sāsanāraham asamkampi acalā bhūmi daļham appativattiyam.
- 24 Yo koci samano vapi brahmano ca bahussuto parappavādakusalo vālavedhī samāgato na sakkā paţivattetum, Sineru va suppatitthito.
- Devo Māro vā Brahmā ca ye keci pathaviţţhitā 25 na passanti anumattam kiñci dubbhāsitam padam

Variants aggadhammam Tathagatam.

pavibhaiimsu.

Sinhalese Ed. adds this verse,

- 26 evam sabbañgasampannam dhammavinayasamgaham suvibhattam supaţicchannam satthu sabbaññutāya ca
- 27 Mahākassapapāmokkhā therā pañcasatā ca te katam dhammañ ca vinayasamgaham avināsanam
- 28 sammāsambuddhasadisam dhammakāyavibhāvanam natvā janassa sandeham akamsu dhammasamgaham
- 29 anaññavādo sārattho saddhammānurakkhaņo thiti¹ sāsanaddhānaṃ theravādo sahetuko.
- yavata ariya atthi sasane buddhasavaka sabbe pi samanuññanti pathamam dhammasamgaham.
- 31 mülanidänam pathamam ädipubbamgamam dhuram therä pañcasatā katā aggā ājāniyā kulan ti.²

#### Mahākassapasamgaham nitthitam.

- 32 Nibbute lokanāthasmim vassāni soļasam tadā, Ajātasattu catuvīsam, Vijayassa soļasam ahū,
- 33 samasaţţhi tadā hoti vassam Upālipanditam, Dāsako upasampanno Upālitherasantike.
- yāvatā buddhaseţihassa dhammappatti pakāsitā sabbam Upāli vācesi navangam jinabhāsitam.
- 35 paripunnam kevalam sabbam navangam suttamāgatam uggahetvāna vācesi Upāli buddhasantike.
- 36 samghamajjhe viyākāsi buddho Upālipaņḍitaṃ: aggo vinayapāmokkho Upāli mayha sāsane.
- 37 evam upanīto santo samghamajjhe mahāgaņī sahassam Dāsakapāmokkham vācesi piṭake tayo.
- 38 khīṇāsavānaṃ vimalānaṃ santānaṃ atthavādinaṃ therānaṃ pañcasatānaṃ Upāli vācesi Dāsakam.
- 39 parinibbutamhi sambuddhe Upālithero mahāgaņī vinayam tāva vācesi timsa vassam anūnakam.
- 40 caturāsīti-sahassāni navangam satthusāsanam vācesi Upāli sabbam Dāsakam nāma panditam

Variant thitiya.
 S. tasmā hi so theravādo aggavādo ti vuccati—3rd & 4th lines are quite different in Sinhalese.

- 41 Dāsako pitakam sabbam Upālitherasantike uggahetvāna vācesi upajjhāyo va sāsane.
- 42 saddhivihārikam theram Dāsakam nāma paņditam vinayam sabbam thapetvāna nibbuto so mahāganī.
- Udayo solasa vassāni raijam kāresi khattiyo, 43 chabbasse Udayabhaddamhi Upālithero so nibbuto.
- 44 Sonako mānasampanno vānijo Kāsīm āgato! Giribbaje Veļuvane pabbaji satthusāsane.
- 45 Dāsako gaņapāmokkho Magadhānam Giribbaie vihāsi sattatimsamhi pabbājesi ca Soņakam.
- pañcatāļīsavasso so Dāsako nāma paņdito, 46 Nāgadāsadasavassam, Paņdurājassa vīsati, upasampanno Sonako thero Dāsakasantike.
- vācesi Dāsako thero navangam Sonakassa pi, 47 uggahetvāna vācesi upajjhāyassa santike.
- Dāsako Sonakam theram saddhivihāri anupubbakam 48 katvā vinayapāmokkham catusatthimhi nibbuto
- 49 cattārīs' eva vasso so thero Sonakasavhayo, Kālāsokassa dasavasse addhamāsañ ca sesake,
- 50 sattarasannam vassānam thero āsi paguņako, atikkantekādasavassam chamāsañ cāvasesake,
- tasmin ca samaye thero Sonako ganapumgavo 51 Siggavam Candavajjiñ ca akāsi upasampadam.
- 2tena kho pana samayena vassasatamhi nibbute bhagavati 52 Vesālikā Vajjiputtakā Vesāliyam dasa vatthūni dīpenti: kappati singilonakappo, kappati dvangulakappo, kappati gāmantarakappo, kappati āvāsakappo, kappati anumatikappo, kappati āciņņakappo, kappati amathitakappo, kappati jalogim pātum, kappati adasakam nisīdanam, kappati jātarūparajatan ti.

S. Omits 52 and after 53rd verse it gives the following:

Variant vassāni.

<sup>(1)</sup> Singilonam dvangulakappam gamantaravasanumatim tathā ācinnamathita-jalogin cāpi rūpiyam

<sup>(2)</sup> nisidanam adasakam dipesum Buddhasasane; uddhammam ubbinayañ ca apagatam Satthusāsanā

<sup>(3)</sup> attham dhammañ ca bhinditvä vilomāni dipayimsū te; tesam niggahanatthāya bahū Buddhassa sāvakā

<sup>(4)</sup> dvādasa satasahassā Jinaputtā samāgatā etasmim sannipātasmim pāmokkhā attha bhikkhavo (5 satthukappā mahānāgā durāsadā mahōgaņi

- dasadasakavassamhi sambuddhe parinibbute 53 Vesāliyam Vajjiputtā dīpenti dasa vatthuke.
- 54 tathagatena patikkhittam sabbam dipenti akappiyam, Sabbakāmi ca Sāļho ca Revato Khujjasobhito
- 55 Yaso ca Sānasambhuto ete saddhivihārikā therā Anandatherassa ditthapubbā tathāgatam,
- 56 <sup>1</sup>Sumano Vāsabhagāmi ca seyyā saddhivihārikā dve ime Anuruddhassa ditthapubbā tathāgatam,
- 57 ete sattasatā bhikkhū Vesāliyam samāgatā vinayam paţiganhanti thapitam buddhasāsane.
- sabbe pi visuddhacakkhu samāpattimhi kovidā 58 pannabhārā visamyuttā sannipāte samāgatā.

Dutiyasamgaham nighitam. Bhanavaram Catuttham.

Then comes v. 57: Again at the end of this chapter, after v. 53 these verses occur:-

<sup>1</sup> V. 56 — S. Vāsabhagāmī Sumano Sānavāsi cu Sambhūto Yaso ca Kakandasuto Jinena thomito isi Pāpānam niggahatthāya Vesāliyam samāgatā Väsabhägami ca Sumano Anuruddhassānuvattakā; avasesā therī Anandassa; diţţhapubbā Tathāgatam

<sup>(1)</sup> Susunāgassa putto so Kālāsoko mahīpati Pātaliputte nagaramhi rajjam kāresi khattiyo.

<sup>(2)</sup> Tañ ca pakkham labhitvana attha thera mahiddhika dasavatthûni bhinditvâ pāpe niddhamayimsu te (3) Niddhametvā pāpabhikkhū madditvāvādapāpakam

sakavādasodhanatthāya atthatherā mahiddhikā

<sup>(4)</sup> arahantānam sattasatam uccinitvāna bhikkhavo varam varam gahetvāna akamsu dhammasangaham

<sup>(5)</sup> Kūtāgārasālāy 'eva Vesāliyam puruttame, atthamāsehi nitthāsi dutiyo sangaho ayam

## Chapter Five

- 1 Parinibbānasamaye Kusinārāyam naruttame satta satasahassāni jinaputtā samāgatā.
- 2 etasmim sannipātamhi thero Kassapasavhayo satthukappo mahānāgo, paṭhavyā n'atthi īdiso,
- 3 arahantānam pañcasatam uccinitvāna Kassapo varam varam gahetvanā akāsi dhammasamgaham.
- 4 pāṇīnaṃ anukampāya sāsanaṃ dīghakālikaṃ akāsi dhammasamgahaṃ tiṇṇaṃ māsānaṃ accaye samapatte catutthe māse dutiye vassūpanāyike.
- 5 Sattapannaguhādvāre Magadhānam Giribbaje sattamāsehi niṭṭhāsi paṭhamo samgaho ayam.
- 6 etasmim samgahe bhikkhū agganikkhittakā bahū sabbe pi pāramippattā lokanāthassa sāsane.
- 7 dhutavādānam aggo so Kassapo Jinasāsane, bahussutānam Anando, vinaye Upālisavhayo,
- 8 dibbacakkhumhi Anuruddho, Vangīso paţibhānavā, Punno ca dhammakathikānam, vicitrakathī Kumārakassapo,
- 9 vibhajjanamhi Kaccāno, Koţţhiko paţisambhidā, aññe p'atthi mahātherā agganikkhittakā bahū.
- 10 tehi c' aññehi therehi katakiccehi sādhuhi pañcasatehi therehi dhammavinayo ca samgīto. therehi katasamgaho theravādo 'ti vuccati.
- 11 Upālim vinayam pucchitvā dhammam Anandapanditam akamsu dhammasamgaham vinayan cāpi kevalam.
- 12 jinassa santike gahitā dhammavinayā ca te ubho Upalithero ca Anando saddhamme pāramigato.
- 13 pariyāyadesitañ cāpi atho nippariyāyadesitam nītatthañ c' eva neyyattham dīpesum suttakovidā.

- 14 aggassa santike aggam gahetvä väkyam tathägatam agganikkhittakä therä aggam akamsu samgaham, tasmä hi so theravädo aggavädo 'ti vuccati.
- 15 Visuddho apagatadoso theravādānam uttamo pavattitha cirakālam vassānam dasadhā dasā 'ti.
- 16 Nikkhante paṭhame vassasate sampatte dutiye sate mahābhedo ajāyittha theravādānam uttamo.
- 17 Vesälīvajjiputtakā dvādasa-sahassa samāgatā dasa-vatthūni dīpesum Vesāliyam puruttame.
- 18 singilonadvangulakappam gāmantarārāmavāsanam sumatiācinnamathitajalogiñ cāpi rūpiyam nisīdanam adasakam dīpesum buddhasāsane.
- 19 uddhammam ubbinayañ ca apagatam satthusāsane attham dhammañ ca bhinditvā vilomāni dīpayimsu te.
- 20 tesam niggahanatthäya bahū buddhassa sāvakā dvādasa satasahassāni jinaputtā samāgatā.
- 21 etasmim sannipātasmim pāmokkhā aṭṭhā bhikkhavo satthukappā mahānāgā durāsadā mahāgaṇī:
- 22 Sabbakāmī ca Sāļho ca Revato Khujjasobhito Vāsabhagāmi Sumano ca Sāņavāsi ca Sambhūto
- 23 Yaso Kākandakaputto jinena thomito isi, pāpānam niggahatthāya Vesāliyam samāgatā.
- Vāsabhagāmi ca Sumano Anuruddhassānuvattakā, avasesā therānandassa diţţhapubbā tathāgatam.
- 25 Susunāgassa putto Asoko tadā āsi mahīpati, Pāţaliputte nagaramhi rajjam kāresi khattiyo
- 26 tañ ca pakkham labhitvāna aṭṭha therā mahiddhikā, dasa vatthūni bhinditvā pāpe niddhamayimsu te.
- 27 niddhametvä päpabhikkhū madditvä vädapäpakam sakavädasodhanatthäya aṭṭha therā mahiddhikā
- 28 arahantānam sattasatam uccinitvāna bhikkhavo varam varam gahetvāna akamsu dhammasamgaham.
- 29 Kūtāgārasālāy' eva Vesāliyam puruttame atthamāsehi nitthāsi dutiyo samgaho ayan ti.
- Nikkaddhitā pāpabhikkhū therehi Vajjiputtakā añnam pakkham labhitvāna addhammavādī bahū janā

- 31 dasa-sahassā samāgantvā akamsu dhammasamgaham, tasmāyam dhammasamgīti Mahāsamgīti vuccati.
- 32 Mahāsaṃgītikā bhikkhū vilomaṃ akaṃsu sāsanaṃ, bhinditvā mūlasaṃgahaṃ aññaṃ akaṃsu samgahaṃ.
- 33 Aññattha samgahitam suttam aññattha akarimsu te, attham dhammañ ca bhindimsu ye¹ nikāyesu pañcasu.
- pariyāyadesitañ cāpi atho nippariyāyadesitam nīttatthañ c' eva neyyattham ajānitvāna bhikkhavo
- 35 aññam sandhāya bhanitam aññattham thapayimsu te, byañjanacchāyāya te bhikkhū bahū attham vināsayum.
- 36 chaddetvā ekadesañ ca suttam vinayañ ca gambhīram² paṭirūpam suttavinayam tan ca aññam karimsu te.
- 37 parivāram atthuddhāram abhidhammappakaranam paţisambhidan ca niddesam ekadesan ca jātakam ettakam vissajjetvāna annāni akarimsu te
- 38 nāmam lingam parikkhāram ākappakaranāni ca³ pakatibhāvam vijahetvā tañ ca aññam akamsu te.
- 39 pubbamgamā bhinnavādā Mahāsamgītikārakā, tesañ ca anukāreņa bhinnavādā bahū ahū.
- 40 tato aparakālamhi tasmim bhedo ajāyatha: Gokulikā Ekabyohārā duvidhā bhijjittha bhikkhavo.
- 41 Gokulikānam dve bhedā aparakālamhi jāyatha:
  Bahussutakā ca Paññatti duvidhā bhijjittha bhikkhavo.
- 42 Cetiyā ca punavādi Mahāsamgītibhedakā pañca vādā ime sabbe Mahāsamgītimūlakā
- 43 attham dhammañ ca bhindimsu ekadesañ ca samgaham ganthiñ4 ca ekadesamhi chaddetvā aññam akamsu te.
- 44 nāmam lingam parikkhāram ākappakaranāni ca pakatibhāvam vijahetvā tan ca annam akamsu te.5
- 45 visuddhatheravādamhi puna bhedo ajāyatha:
  Mahimsāsakā Vajjiputtakā duvidhā bhijjittha bhikkhavo.

<sup>1</sup> S. Vinaye.

<sup>2</sup> Variant Vinayagambhīram.

<sup>3</sup> Dr. E. J. Thomas has taken these nāmam lingam to be grammatical terms but here nāmam means a personal name, and lingam, guise, as gihilingam etc.

<sup>4</sup> S. ganthañ ca.

<sup>5</sup> See verse 38.

- 46 Vijjiputtakavādamhi catudhā bhedo ajāyatha: Dhammuttarikā Bhaddayānikā Chandagārikā¹ ca Sammiti.
- 47 Mahimsāsakānam dve bhedā aparakālamhi jāyatha: Sabbatthavādā Dhammaguttā duvidhā bhijjittha bhikkhavo.
- 48 Sabbatthavādā<sup>2</sup> Kassapikā Kassapikā-Samkantikā,<sup>3</sup> Suttavādā<sup>4</sup> tato aññā anupubbena bhijjatha.
- 49 ime ekādasa vādā pabhinnā theravādato attham dhammañ ca bhindimsu ekadesañ ca samgaham ganṭhiñ⁵ ca ekadesamhi chaddetvāna akamsu te.
- 50 nāmam lingam parikkhāram ākappakaranāni ca pakatibhāvam vijahetvā tañ ca aññam akamsu te.6
- 51 sattarasa bhinnavādā eko vādo abhinnako, sabbev' aṭṭhārasa honti 'bhinnavādena te saha.
- 52 nigrodho va mahārukkho theravādānam uttamo anūnam anadhikan c' eva kevalam jinasāsanam, kanṭakā viya rukkhamhi nibbattā vādasesakā.
- 53 paṭhame vassasate n' atthi, dutiye vassasatantare bhinnā sattarasa vādā uppannā jinasāsane.
- 54 Hemavatikā Rājagirikā Siddhatthā Pubbāparaselikā aparo Rājagiriko chaṭṭhā uppannā aparāparā.

#### Acariyavādam? nitthitam

- 55 Anāgate vassasate vassān' aţţharasāni ca uppajjissati so bhikkhu samaņo paţirūpako.
- 56 brahmalokā cavitvāna uppajjissati mānuse jacco brāhmaņagottena sabbamantāna-pāragū,
- 57 Tisso 'ti nāma nāmena Putto Moggalisavhayo. Siggavo Caṇḍavajjo<sup>8</sup> ca pabbājessanti dārakam.
- 58 pabbajito tadā Tisso pariyattin ca pāpuņi9 bhinditvā titthiyavādam patiţţhapessati sāsanam.

S. Channāgarikā.

<sup>2</sup> Variant Sabbatthivādā.

<sup>3</sup> S. Sankanti—kassapena ca.

<sup>4</sup> Variant suttavādī.

<sup>5</sup> S. gantham.

<sup>6</sup> See vs. 38 & 44.

<sup>7</sup> S. Acariyakulabhedam.

<sup>8</sup> Variant Candavajji.

<sup>9</sup> S. Pāpuņe.

- 59 Pāṭaliputte tadā rājā Asoko nāma nāyako anusāsati so rajjam dhammiko raṭṭhavaḍḍhano.
- 60 sabbe sattasatā bhikkhū anusāsetvāna sāsanam dasa vatthūni bhinditvā therā te parinibbutā.
- 61 brahmalokā cavitvāna uppanno mānuse bhave, jātiyā soļasavasso sabbamantāna pāragū.
- 62 pucchāmi samaņam pañham ime pañhe viyākara, Iruvedam Yajuvedam Sāmavedam nighandumapi itihāsañ car pañcamam,
- 63 therena ca katokāso pañham pucchi anantaram; paripakkañānam mānavam Siggavo etad abravi:
- 64 "aham pi mañava pañham pucchāmi buddhadesitam, yadi pi kusalo pañham byākarohi yathātatham."
- 65 bhāsitena saha pañhe: na me dittham na me sutam. pariyāpunāmi tam mantam, pabbajjā mama ruccati.
- 66 sambādhāya gharāvāsā nikkhamitvāna māņavo anagāriyam santibhāvam pabbaji jinasāsane.
- 67 sikkhākāmam garucittam Candavajjo bahussuto anusāsittha sāmaneram navangam satthusāsanam.
- 68 Siggavo nīharitvāna pabbajāpesi dārakam susikkhitam mantadharam Caņḍavajjo bahussuto navaṅgam anusāsetvā therā te parinibbutā 'ti.
- 69 Candaguttassa dvevasse catusaţţhi Siggavo tadā, aţţhapaññāsa vassāni Pakuṇḍakassa rājino, upasampanno Moggaliputto Siggavatherasantike.
- 70 Tisso Moggaliputto ca Candavajjassa santike vinayam uggahetvāna vimutto upadhisamkhaye.
- 71 Siggavo Candavajjo ca Moggaliputtam mahājutim vācesum piṭakam sabbam ubhatosamgahapunnakam.
- 72 Siggavo ñāṇasampanno Moggaliputtam mahājutim. katvā vinayapāmokkham nibbuto so chasattati.
- 73 Candagutto rajjam kāresi vassāni catuvīsati, tasmiñ cuddasavassamhi Siggavo parinibbuto.

<sup>1</sup> S. Itihāsapañcamam Vedam ugganthi so visārado.

- 74 āraññako dhutavādo appiccho kānane rato sabbaso so rato danto saddhamme pāramīgato
- 75 pantasenāsane ramme ogāhetvā mahāvanam eko adutiyo sūro sīho va girigabbhare.
- 76 ¹Nibbute lokanāthassa vassāni soļasam ahū, samasaṭṭhi tadā hoti vassam Upālipanditam,
- 77 Ajātasattu catuvīsam Vijayassa soļasam ahū, Dāsako upasampanno Upālitherasantike.
- 78 cattālis' eva vassāni Dāsako nāma paņdito, Nāgadāse dasavasse, Pakuņdakassa vīsati,
- 79 upasampanno Sonako thero Dāsakasantike cattālisavasso dhīro thero Sonakasavhayo.
- 80 Kālāsokassa dasavasse, Tambapaņņi antarāvāse vassam ekādasam bhave,
  - Siggavo upasampanno Soņakatherasantike.
- 81 Candaguttassa dvevasse, catusaţţhi Siggavo tadā, aţţhapaññāsa vassāni Pakuṇḍakassa rājino, upasampanno Moggaliputto Siggavatherasantike.
- 82 Asokadhammassa² chavasse chasaṭṭhi Moggaliputto ahū, aṭṭhacattārisa vassāni³ Muṭasīvassa rājino Mahindo upasampanno Moggaliputtassa santike.
- 83 uggahesi vinayañ ca Upāli buddhasantike, Dāsako vinayam sabbam Upālitherasantike. uggahetvāna vācesi upajjhāyo va sāsane.
- 84 vācesi Dāsako thero vinayam Soņakassa pi, pariyāpunitvā vācesi upajjhāyassa santike.
- 85 Soņako buddhisampanno dhammavinayakovido vācesi vinayam sabbam Siggavassa anuppadam.
- 86 Siggavo Caṇḍavajjo ca Soṇakasaddhivihārikā, vācesi vinayaṃ thero ubho saddhivihārike.
- 87 Tisso Moggaliputto ca Candavajjassa santike vinayam uggahetvāna vimutto upadhisamkhaye.

<sup>1</sup> S. Edition omits vs 76-81.

<sup>2</sup> S. Dhammäsokassa.

<sup>3</sup> Variant aţţhacattālisam—Another variant aţţhacattārisavassamhi Mahindo nāma adhissaro upasampanno suvisuddho.

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- 88 Moggaliputto upajjhāyo Mahindam saddhivihārikam vācesi vinayam sabbam theravādam anunakam.
- 89 parinibbute sambuddhe Upālithero mahājuti vinayam tāva vācesi timsa vassam anunakam.
- 90 saddhivihārikam theram Dāsakam nāma paņditam vinayaṭṭhāne ṭhapetvāna nibbuto so mahāmati.
- 91 Dāsako Soņakam theram saddhivihārim anuppadam katvā vinayapāmokkham catusaṭṭhimhi nibbuto.
- 92 Soņako chaļabhiññāņo Siggavam ariyatrajam vinayaṭṭhāne ṭhapetvāna chasaṭṭhimhi ca nibbuto.
- 93 Siggavo ñāṇasampanno Moggaliputtañ ca dārakaṃ katvā vinayapāmokkhaṃ nibbuto so chasattati.
- 94 Tisso Moggaliputto ca Mahindam saddhivihārikam katvā vinayapāmokkham chāsītivassamhi nibbuto.
- 95 Catusattati Upāli ca, catusaṭṭhi ca Dāsako, chasaṭṭhi Soṇako thero, Siggavo tu chasattati, asīti Moggaliputto, sabbesaṃ upasampadā.
- 96 sabbakālamhi pāmokkho vinaye Upālipaņdito, pañnāsam Dāsako thero, catucattārīsan ca Soņako, pancapannāsavassam Siggavassa, atthasatthi Moggaliputtasavhayo.
- 97 Udayo solasa vassāni rajjam kāresi khattiyo, chavasse Udayabhaddamhi Upālithero nibbuto.
- 98 Susunāgo dasavassam rajjam kāresi issaro, atthavasse Susunāgamhi Dāsako parinibbuto.
- 99 Susunāgass' accayena honti te dasa bhātaro, sabbe bāvīsati-vassam rajjam kāresumvamsato. imesam chaṭṭha vassānam Soņako parinibbuto.
- 100 Candagutto rajjam kāresi vassāni catuvīsati, tasmin cuddasavassamhi Siggavo parinibbuto.
- 101 Bindusārassa yo putto Asokadhammo¹ mahāyaso vassāni sattatimsam pi rajjam kāresi khattiyo.
- 102 Asokassa chavīsativasse Moggaliputtasavhayo sāsanam jotayitvāna nibbuto āyusamkhaye.

<sup>1</sup> S. Dhammāsoko.

- 103 catusattativassamhi thero Upālipaņdito saddhivihārikam theram Dāsakam nāma paņditam vinayaţthāne ţhapetvāna nibbuto so mahāganī.
- 104 Dāsako Soņakam theram saddhivihārikam anuppadam katvā vinayapāmokkham catusaṭṭhimhi nibbuto.
- 105 Soņako chaļabhiññāņo Siggavam ariyatrajam vinayaţţhāne ţhapetvāna chasaţţhimhi parinibbuto.
- 106 Siggavo ñāņasampanno Moggaliputtañ ca dārakam katvā vinayapāmokkham nibbuto so chasattati.
- 107 Tisso Moggaliputto so Mahindam saddhiviharikam katva vinayapamokkham asitivassamhi nibbuto.

Bhāṇavāram pañcamanı niţthitam

## Chapter Six

- 1 Dve satāni ca vassāni atthārasa vassāni caī sambuddhe parinibbute abhisitto Piyadassano.
- 2 āgatā rājaiddhiyo abhisitte Piyadassane pharati puññatejañ ca uddham adho ca yojanam, Jambudīpe mahārajje balacakke pavattati vaso.
- 3 Anotatto nāma daho Himavāpabbatamuddhani. sabbosadhena samyuttā soļasam udakumbhiyo. tadā² devasikam niccam devā abhiharanti te.
- 4 nägalatädantakattham sugandham pabbateyyakam mudusiniddham madhuram rasavantam manoramam tadā devasikam niccam devatābhiharanti te.
- 5 āmalakam osadhañ ca sugandham pabbateyyakam mudusiniddham rasavantam mahābhuteh' upaṭṭhitam tadā devasikam niccam devatābhiharanti te.
- 6 dibbapāṇam ambapakkan ca rasavantam sugandhakam tadā devasikam niccam devatābhiharanti te.
- 7 Chandadahato³ va pañcavannam pāpurananivāsanam tadā devasikam niccam devatābhiharanti te.
- 8 sīsanahānagandhacuņņam tathā cānuvilepanam mudukam pārupattāya sumanadussam asuttakam
- 9 mahāraham añjanañ ca sabbañ tam nāgalokato tadā devasikam niccam nāgarājaharanti te.
- 10 ucchuyaţţhimpūgamattam piţakam hatthapuñchanam tadā devasikam niccam devatābhiharanti te.
- 11 nava vāhasahassāni suvāharanti sāliyo4 undurehi visodhitā, makkhikā madhukam karum acchā kuṭamhi koṭayam.

2 tato

3 S. Chaddantadahā.

<sup>1</sup> S. attharasādhikāni ca.

<sup>4</sup> te sālī nitthusakaņe undurehi visodhitā.

- 12 sakuņā suvaggajātā karavikā madhurassarā Asokapuññatejena sadā sāventi mānuse.
- 13 kappāyuko mahānāgo catubuddhaparicārako suvaņņasaṃkhalikabaddho puññatejena āgato.
- 14 pujesi rattamālehi Piyadassi mahāyaso vipāko piņḍapātassa paţiladdho sudassano.
- 15 Candaguttassāyam nattā Bindusārassa atrajo rājaputto tadā āsi Ujjenīkaramolino, anupubbena gacchanto Vedissanagaram gato.
- 16 tatrăpi ca sețțhidhītā Devī nāmā 'tivissutā tassa samvāsam anvāya ajāyi puttam uttamam.
- 17 Mahindo Samghamittā ca pabbajjam samarocayum, ubho pi pabbajitvāna bhindimsu bhavabandhanam.
- 18 Asoko rajjam kāresi Pāţaliputte puruttame, abhisitto tīņi vassāni pasanno buddhasāsane.
- 19 yadā ca parinibbāyi sambuddho Upavattane yadā ca Mahindo jāto Moriyakulasambhavo etthantare yam ganitam vassam bhavati kittakam?
- 20 dve vassasatāni honti catuvassam pan' uttari; samantaramhi so jāto Mahindo Asokatrajo.
- 21 Mahindadasavassamhi pitā bhāte aghātayi, Jambudīpam 'nusāsento catuvassam atikkami.
- 22 hantvā ekasate bhāte vamsam katvāna ekato Mahindacuddasame vasse Asokam abhisiñcayum.
- 23 Asokadhammo 'bhisitto paţiladdhā ca iddhiyo, mahātejo puññavanto dīpe¹ cakkapavattako.
- 24 paripuññavīsavassamhi Piyadass' ābhisiñcayum, pāsandam pariganhanto tīņi vassān' atikkami.
- 25 dvāsaṭṭhidiṭṭhigatikā pāsaṇḍā channavutikā, sassataucchedamūlā sabbe dvīhi patiṭṭhitā.
- 26 niganthācelakā c' eva itarā paribbājakā itarā brāhmanā 'ti ca aññe ca puthuladdhikā

- 27 nīyanti¹ sassatucchede sammūļhe hīnadiţṭhike itobahiddhāpāsande titthiye nānādiṭṭhike sārāsāram gavesanto puthuladdhī nimantayi.
- 28 titthigaņe nimantitvā pavesetvā nivesanam mahādānam padatvāna pañham pucchi anuttaram.
- 29 pañham puṭṭhā na sakkonti vissajjetum sakā balā, ambam puṭṭho labujam vā byākarimsu apaññakā.
- anumattam pi sabbesam alam te puna desanam, bhinditvā sabbapāsandam haritvā puthuladdhike.
- 31 iti rājā vincintesi: aññe pi ke labhāmase ye loke arahanto ca arahattamaggañ ca passanti?
- 32 samvijjanti² ime loke, na yimam lokam asuññatam, kadāham sappurisānam dassantam upasamkame? tassa subhāsitam sutvā rajjam demi savijitam.
- 33 iti rājā vicintento dakkhiņeyye na passati, niccam gavesati rājā sīlavante supesale.
- 34 cankamantamhi pāsāde pekkhamāno bahū jane rathiyā pindāya carantam Nigrodham samanam addasa.
- 35 pāsādikam abhikkantam paṭikkantam vilokitam Okkhittacakkhusampannam arahantam santamānasam
- 36 uttamadamathappattam dantam guttam surakkhitam kulagane asamsattham nabhe candam va nimmalam.
- 37 kesarī va asantāsam, aggīkkhandham va tejitam, garum durāsadam dhīram santacittam samāhitam,
- 38 khīņāsavam sabbakilesasodhitam purisuttamam cāravihārasampannam sampassam³ samaņuttamam
- 39 sabbaguṇāgataṃ Nigrodhaṃ pubbasahāyaṃ vicintayi pubbe suciṇṇakusalaṃ ariyamaggaphale ṭhitaṃ,
- 40 rathiyā piņḍāya carantam munim moneyyavussati.4
- 41 jigimsamāno so dhīro cintayi:
- 42 buddho ca loke arahā sasāvako lokuttaramaggaphale thito5 mokkhañ ca nibbānagato asamsayam aññataro esa thero gurūnam.6

<sup>1</sup> S. niyati

<sup>2</sup> Sajīvitam.

<sup>3</sup> S. Sampassi.

<sup>4</sup> S. passitvo so vicintayi.

<sup>5</sup> patitthito.

<sup>6</sup> S. garuttamo.

- 43 so pañcapītipasādam paţilabhi uļāram pāmojjamanappasādito, nidhim va laddhā adhano pamodito iddho manoicchitam va Sakkopamo.
- 44 āmantayi annatarekamaccam: handa bhikkhantam taramānarūpo nayehi pāsādikam santavuttim nāgo va yantam rathiyā kumārakam
- 45 asantāsam santaguņādhivāsitam.1
- 46 rājā pasādavipulam paṭilabhi udaggahaṭṭho manasābhicintayi: nissaṃsayaṃ uttamadhammapatto adiṭṭhapubbo ayaṃ purisuttamo.
- 47 vimamsamāno punad evam abravi: supaññattam äsanam ettha santhatam. nisīdasi pabbajitvā tvam āsane, mayā anuññātam tassābhipatthitam²
- 48 ādāya rañño vacanam padakkhiņam hatthe gahetvā abhirūhi āsane, nisīdi pallankavare asantāso Sakko va devarājā paņdukambale.
- 49 vincintayī rājā: ayam aggadārako niccalo asantāsi ca atthi nu tam
- 50 disvā rājā tam taruņam kumārakam ariyavattaparihārakam varam susikkhitam dhammavinayakovidam asantāsam santagunādhivāsitam supārutākappadharam jinatrajam pasannacitto punad evam abravi:
- 51 desehi dhammam tava sikkhitam mama, tvam eva satthā, anusāsitam tayā karomi tuyham vacanam mahāmuni, anusāsa mam tava suņoma desanam.
- 52 sutvāna rañño vacanam sutejitam navangasatthe paţisambhidaţţhito vilolayi tepiţakam mahāraham, tam addasa appamādasudesanam:
- 53 "appamādo amatapadam, pamādo maccuno padam, appamattā na mīyanti, ye pamattā yathā matā."
- Nigrodhadhīram anumodayantam rājā vijāniya tam aggahetum ye keci sabbaññubuddhadesitā sabbesam dhammānam imassa mūlakā.
- 55 ajj' eva tumhe saraṇam upemi buddhañ ca dhammam saraṇañ ca samgham saputtadāro sahañātakajjano upāsakattam paṭivedayāmi tam.

<sup>1</sup> Variant santagunavāsitam

S. tayā 'bhipatthitam.
 S. abhiruvha.

- 56 saputtadāro saraņe patiţihito Nigrodhakalyāņamittassa āgamā: pūjemi caturo satasahassarūpiyam aţţhaţţhakam niccabhattañ ca theram.
- 57 tevijjā iddhippattā ca cetopariyāyakovidā khīņāsavā arahanto bahū buddhassa sāvakā.
- 58 theram avoca punad eva rājā: icchāmi samgharatanassa dassanam, samāgamam sannipatanti yāvatā abhivādayāmi¹ suņāmi dhammam.
- 59 samāgatā satthisahassabhikkhū, dūtā ca rañño pativedayimsu: samgho mahāsannipāte sututtho, gacchasi tvam icchasi samghadassanam.
- 60 dūtassa vacanam sutvā Asokadhammo mahīpati āmantayi ñātisamghamittāmacce ca bāndhave:
- 61 dakkhinadānam dassāma mahāsamghasamāgame, karoma veyyāvatikam yathāsattim yathābalam.
- 62 mandapam āsanam udakam upatthānam dānabhojanam patiyādentu me khippam dānāraham anucchavam.
- 63 sūpeyyabhattakārā ca suciyāgususamkhatā paţiyādentu me khippam manuññam bhojanam sucim.
- mahādānañ ca dassāmi bhikkhusamghe gaņuttame, nagare bheriyo vajjantu, vithīsammajjantu te, vikirantu vālukam setam pupphañ ca pañcavaṇṇakam,
- 65 mālagghiyam toranañ ca kadalī punnaghaṭam subham utukkamaparam² thūpam³ ṭhapayantu tahim tahim.
- otthehi ca dhajam katvā bandhayantu tahim tahim, mālādāmasamāyuttā sobhayantu imam puram.
- 67 khattiyā brāhmaņā vessā suddā aññakulāni ca vattham ābharanam puppham nānālamkārabhūsitā ādāya dīpañ jalamānam gacchantu samghadassanam.
- 68 sabbañ ca tālāvacaram gandhabbā<sup>4</sup> nānākulā sikkhitā vajjantu vaggusavanīyā sussarā<sup>5</sup> gacchantu aggavaram samghadassanam.

S. abhivādayām 'ettha.

<sup>2</sup> S. ussāpitadhajam.

<sup>3</sup> S. thūnam.

<sup>4</sup> S. omits gandhabbā.

<sup>5</sup> S. Susirāmaddalāni ca.

- 69 lamkārakāmadā c'eva sotthiyānaţanāţakā sabbe samgham upayantu hāsayantu samāgatam.
- 70 pupphañ ca anekavidham punnakañ ca anekadhā vividham vannakañ c'eva karontu pujam anekarāsiyo.
- 71 nagarassa paṭihāram antare dānam sabbam paṭiyantu patthitam.
- 72 pūjam samādāya sabbam divasam ratthavāsikā rattin ca sabbam niyāme asesato karontu¹ samghādhikārassa ārabhi.
- 73 tam rattiyā accayena bhattam sakanivesane paņītarasasampannam paṭiyādetvāna khattiyo
- 74 sāmacce saparivāre āṇāpesi mahāyaso: gandhamālāpupphakūtam pupphachattadhajam bahum
- 75 divā dīpañ jalamānam abhiharantu mahājanā. yāvatā mayā āņattā tāvatā abhiharantu te.
- 76 imamhi nagare sabbe negamā ca catuddisā sabbeva rājaparisā sayoggabalavāhanā sabbe mam anugacchantu bhikkhusamghassa dassanam.
- 77 mahatā rājānubhāvena niyāsi rājakuñjaro Sakko va Nandavanuyyānam² evam sobhi mahīpati.
- 78 gatvāna rājā taramānarūpo³ bhikkhusamghassa santike abhivādetvāna sammodi vedajāto katañjali.
- 79 ārocayi bhikkhusamgham: mam' attham anukampatu. yāva bhikkhū anuppate sabbe antonivesane,
- saṃghassa pitaraṃ theraṃ pattam ādāya khattiyo pūjamāno bahupupphehi pāvisi nagaraṃ varaṃ.
- 81 nivesanam pavesetvā nisīdapetvāna āsane yāgum nānāvidham khajjam bhojanan ca mahāraham adāsi payatapāni yāvadattham yadicchakam.
- 82 bhuttāvi-bhikkhusamgassa onītapattapānino ekamekassa bhikkhuno adāsi yugasāṭakam,

3 S. taramāno.

<sup>1</sup> Variant tiyāmam karontu — S. "pūjam samādāya ratthavāsikā rattindivam tiyāme asesato."

<sup>2</sup> Variant Nandanuyyānam.

- 83 pādasambhañjanam telam chattañ cāpi upāhanam sabbam samanaparikkhāram adāsi phānitam madhum.
- 84 parivāretvāna nisīdi Asokadhammo mahīpati nisajja rājā pavāresi bhikkhusamghassa paccayam:
- 85 yavatā bhikkhū icchanti tāva demi yadicchakam.
- 86 santappetvā parikkhārena sampavāretvāna paccaye tato pucchisugambhīram dhammakkhandham sudesitam:
- 87 "atthi bhante paricchedo desit' ādiccabandhunā nāmam lingam vibhattiñ ca koṭṭhāsañ cāpi saṃkhatam ettakam 'va dhammakkhandham gaṇanam atthi pavedaya"?
- 88 atthi rājā gaņitvāna desit' ādiccabandhunā suvibhattam supaññattam suniddiţţham sudesitam.
- 89 sahetum atthasampannam khalitam n' atthi subhāsitam, satipaṭṭhānam sammappadhānam iddhipādañ ca indriyam
- 90 balam bojjhangam maggangam suvibhattam sudesitam, evam sattappabhedan ca bodhipakkhiyam uttamam.
- 91 lokuttaram dhammavaram navangam satthusasanam vittharitam suvibhattam desesi dipaduttamo:
- 92 caturāsītisahassāni dhammakkhandhā anūnakā pāṇānaṃ anukampāya desit' ādiccabandhunā.
- 93 amatuttamam varadhammam samsāraparimocanam sabbadukkhakkhayam maggam desesi amatosadham.
- 94 sutvāna vacanam rājā bhikkhusamghassa bhāsitam pāmojjahāsabahulo vedajāto narāsabho sarājikāparisāya imam vākyam udāhari:
- 95 caturāsītisahassāni paripuņņam anūnakam desitam buddhaseţţhassa dhammakkhandham mahāraham,

- 96 caturāsītisahassāni ārāme kārayām' aham ekekadhammakkhandhassa ekekārāmam pūjayam.
- 97 channavutikoțidhanam vissajjetvana khattiyo tam eva divasam raja anapesi ca tavade.
- 98 tasmim samaye<sup>1</sup> Jambudīpe nagarañ caturāsītiyo ekekanagaraṭṭhāne paccekārāmam kārayi.
- 99 anto tīņi ca vassāni vihāram katvāna khattiyo pariniţţhitamhi ārāme pūjam sattāha kārayi.

Bhāṇavāram chattham.

### Chapter Seven

- 1 Mahāsamāgamo hoti Jambudīpasamantato, bhikkhū asīti-koţiyo bhikkhuņī channavuti-sahassiyo, bhikkhū ca bhikkhuniyo ca chalabhiññā bahutarā.
- 2 bhikkhū iddhānubhāvena samam katva mahītalam lokavivaraņam katvā dassesum pūjiye mahe.
- 3 Asokārāme thito rājā Jambudīpam avekkhati, bhikkhuiddhānubhāvena Asoko sabbattha passati.
- 4 addasa vihäram sabbam sabbattha mahīyam katam dhajam ussāpitam puppham toranañ ca mālagghiyam
- 5 kadalī puņņaghatañ c' eva nānāpupphasamohitam, addasa dīpamaņḍalam vibhūsantam catuddisam.
- 6 pamodito haṭṭhamano pekkanto vattate mahe samāgate bhikkhusaṃghe bhikkhuņī ca samāgate
- 7 mahādānañ ca paññattam diyamāne vanibbake caturāsītisahassāni vihāre disvāna pūjite
- 8 Asoko 'pi attamano bhikkhusamgham pavedayi: ahañ ca bhante dāyādo satthu buddhassa sāsane.
- 9 bahu mayham pariccāgo sāsane sāravādino;
- 10 channavutikoţiyo ca vissajjetvā mahādhanam caturāsītisahassāni ārāmā kāritā mayā
- 11 pūjāya dhammakkhandhassa buddhasetthassa desite; cattāri satasahassāni devasikam pavattayi.
- 12 ekañ ca cetiyam pūjam¹ ekam Nigrodhasavhayam ekañ ca dhammakathikānam ekam gilānapaccayam;
- 13 dīyati devasikam niccam Mahāgangā va odanam. añño koci pariccāgo bhiyyo mayham na vijjati, saddhā mayham daļhatarā, tasmā dāyādo sāsane.

Variant cetiyapūjam.

- sutvāna vacanam rañño Asokadhammassa bhāsitam paņdito sutasampanno nipuņatthavinicchayo
- samghassa tesu vihāram anuggahatthāya sāsanam 15 anāgate ca addhāne pavattim sutvā1 vicakkhaņo
- byākāsi Moggaliputto Asokadhammapucchitam: 16 paccayadāyako nāma sāsane paţibāhiro.2
- 17 yassa puttam dhītaram vā urasmin jātam anvayam. pabbājesi cājetvāna so ve dāyādo sāsane.3
- Sutvāna vacanam rājā Asokadhammo mahīpati 18 Mahindakumāram puttam Samghamittañ ca dhītaram.
- ubho āmantayi rājā: "dāyādo homi sāsane." 19 sutvāna pituno vākyam ubho puttādhivāsayum:
- 20 "suțțhu deva sampațicchāma karoma vacanam tava, pabbājehi ca no khippam, dāyādo hohi sāsane."
- paripunnavīsativasso Mahindo Asokatrajo 21 Samghamittā ca jātiyā vassam aţţhārasam bhave.
- 22 chavassamhi Asokassa ubho pabbajitā pajā, tad' eva upasampanno Mahindo dipajotako,
- 23 Samghamittā tadā yeva sikkhāyo ca samādiyi. ahū Moggaliputto va theravādo mahāgaņī.
- 24 catupaññāsavassamhi Asokadhammo abhisitto, Asokassābhisittato chasatthi Moggalisavhayo, tato Mahindo pabbajito Moggaliputtassa santike.
- 25 pabbājesi Mahādevo, Majjhanto upasampade, ime te nāyakā tīņi Mahindassānukampakā.
- 26 Moggaliputto upajjhāyo Mahindam dīpajotakam vācesi piţakam sabbam attham dhammañ ca kevalam.
- 27 Asokassa dasavassamhi Mahindo catuvassiko sabbam sutapariyattim ganipācariyo4 ahū.
- 28 sudesitam suvibhattam ubhosamgahasuttakam Mahindo theravādakam uggahetvāna dhārayi.

S. ñatvā.

S. paribāhiro. Cf. Mahāvamsa and Thūpavamsa "paccayadāyakonāma tvam mahārāja yo pana attano puttañ ca dhitarañ ca pabbājesi ayam sāsanassadāyādo nāmāti,"

S. ganupacariyo ("ganhitva" cariyo ahu").

- 29 vinīto Moggaliputto Mahindam Asokatrajam tisso vijjā chaļabhiññā caturo paţisambhidā.
- 30 Tisso Moggaliputto ca Mahindam saddhivihārikam āgamapiṭakam sabbam sikkhāpesi nirantaram.
- 31 tīņi vassamhi Nigrodho, catuvassamhi bhātaro, chavassamhi pabbajito Mahindo Asokatrajo.
- 32 Kontiputtā ubho therā Tisso cāpi Sumittako aṭṭhavassaṃhi 'sokassa parinibbiṃsu mahiddhikā.
- 33 ime kumārā pabbajitā ubho therā ca nibbutā.
- 34 upāsakattam desimsu¹ khattiyā brāhmaņā bahū, mahālābho ca sakkāro uppajji buddhasāsane,
- 35 pahīnalābhasakkārā titthiyā puthuladdhikā paṇḍarañgā jaṭilā ca nigaṇṭhacelakādikā
- 36 aṭṭhamsu satta vassāni ahosi vagguposatho, ariyā pesalā lajjī na pavisanti uposatham.
- 37 sampatte ca vassasate vassañ chattimsa satāni ca saṭṭhi bhikkusahassāni Asokārāme vasimsu te.
- 38 ājīvakā aññaladdhikā nānā dūsenti sāsanam, sabbe kāsāyavasanā dūsenti jinasāsanam.
- 39 bhikkhusahassaparivuto chalabhiñño mahiddhiko Moggaliputto gaṇapāmokkho akāsi dhammasamgaham.
- 40 Moggaliputto mahāpañño paravādappamaddano theravādam daļham katvā samgaham tatiyam kato.²
- 41 madditvā nānāvādāni nīharitvā alajjino bahū³ sāsanam jotayitvāna Kathāvatthum pakāsayi.
- 42 tassa Mogaliputtassa Mahindo saddhivihāriko upajjhāyassa santike saddhammam pariyāpuņi.
- 43 nikāye pañca vācesi satta c' eva pakaraņe, ubhatovibhangam vinayam parivārañ ca khandhakam uggahi vīro nipuņo upajjhāyassa santike 'ti
- 44 Nikkhante dutiye vassasate vassāni chattimsati puna bhedo ajāyatha theravādānam uttamo.

<sup>1</sup> Variant desayimsu.

<sup>2</sup> S. akā.

<sup>3</sup> S. omits bahū.

- 45 Pāṭaliputtanagaraṃhi rajjaṃ kāresi khattiyo Dhammāsoko mahārāja pasanno buddhasāsane.
- 46 mahādānam pavattesi samghe gaņavaruttame, cattāri satasahassāni ekāhen' eva nissaji.
- 47 cetiyassa yajā ekam¹ dhammassa savaņassa² ca gilānānañ ca paccayam ekam samghassa nissaji.
- 48 titthiyā lābham disvāna sakkāran ca mahāraham saṭṭhimattasahassāni theyyasamvāsakā ahū.
- 49 Asokārāmavihāramhi pātimokkho paricchiji, kārāpento pātimokkham amacco ariyānam aghātayi.
- 50 titthiye niggahatthāya bahū buddhassa sāvakā saṭṭhimattasahassāni jinaputtā samagatā.
- 51 ekasmim sannipātamhi thero Moggaliatrajo satthukappo mahānāgo paṭhavyā n' atthi īdiso.
- 52 ariyānam ghātitam kammam rājā theram apucchatha, pāţihīram karitvāna rañño kankham vinodayi.
- 53 therassa santike rājā uggahetvāna sāsanam theyyasamvāsabhikkhuno nāsesi linganāsanam.
- 54 titthiyā sakavādena pabbajitvā anādarā buddhavacanam bhindimsu visuddhakañcanam iva.
- 55 sabbe pi te bhinnavādā vilomā theravādato, tesañ ca niggahatthāya, sakavādavirocanam,
- 56 desesi thero abhidhammam Kathāvatthuppakaraņam niggaho īdiso n' atthi paravādappamaddanam.
- 57 desetvā thero abhidhammam Kathāvatthuppakaraņam sakavādasodhanatthāya, sāsanam dīghakālikam,
- 58 arahantānam sahassam uccinitvāna nāyako varam varam gahetvāna akāsi dhammasamgaham
- Asokārāmavihāramhi Dhammarājena karite navamāsehi niţţhāsi tatiyo samgaho ayan ti. saddhammasamgaham navamāsam niţthitam.

Bhāṇavāram sattamam

I S. pūjay' ekam 2 S. savaņāya.

## Chapter Eight

- 1 Moggaliputto dīghadassī sāsanassa anāgate paccantamhi patitthanam disva dibbena cakkhuna
- Majjhantikādayo there pāhesi attapañcame: sāsanassa patitthāya paccante sattavuddhiyā
- paccantakānam desānam anukampāya pāninam pabhātukā balappattā desetha dhammam uttamam.
- gantvā Gandhāravisavam Majihantiko mahā isī kupitam nāgam pasādetvā mocesi bandhanā bahū
- gantvāna rattham Mahisam Mahādevo mahiddhiko coditvā nirayadukkhena mocesi bandhanā bahū.
- athāparo pi Rakkhito vikubbanesu kovido vehāsam abbhuggantvāna desesi Anamataggiyam.
- Yonakadhammarakkhitathero nāma mahāmati Aggikkhandhopamasuttakathāya Aparantakam pasādayi.1
- Mahādhammarakkhitathero Mahārattham pasādayi Nāradakassapajātakakathāya ca mahiddhiko.
- Mahārakkhitathero pi Yonakalokam pasādayi Kālakārāmasuttantakathāya ca mahiddhiko.
- 10 Kassapagotto ca yo thero Majjhimo Durabhisaro<sup>2</sup> Sahadevo Mūlakadevo Himavante³ yakkhaganam pasādayum,
- 11 kathesum tattha suttantam Dhammacakkappavattanam.
- 12 Suvannabhūmim gantvāna Sonuttarā mahiddhikā niddhametvā pisācagane mocesi bandhanā bahū.
- 13 Lankādīpavaram gantvā Mahindo attapancamo sāsanam thāvaram katvā mocesi bandhanā bahū.4

Bhāṇavāram auhamam.

S. omits pasādayi.
 S. ca durāsado.

S. omits Himavante.

S. adds 'Nānādesapasado nāma atthamo paricchedo'.

## Chapter Nine

- Lankādīpo ayam ahū sīhena Sīhalā iti.
   dīpuppattim imam vamsam suņātha vacanam mama.
- Vangarājassāyam dhītā araññe vanagocaram sīhasamvāsam anvāya bhātaro janayī duve.
- 3 Sīhabāhu ca Sīvalī kumārā cārudassanā mātā ca Susīmā nāma pitā ca Sīhasavhayo.
- 4 atikkante soļasavasse nikkhamitvā guhantarā māpesi nagaram tattha Sīhapuram varuttamam.
- 5 Lāļaratthe tahim rājā Sīhaputto mahabbalo anusāsi mahārajjam Sīhapuravaruttame.
- 6 battimsa bhātaro honti Sīhaputtassa atrajā, Vijayo ca Sumitto ca subhajeţţhabhātarā ahum.
- Vijayo nāma so kumāro pagabbho āsi asikkhito¹ karoti vilopakammam atikiccam sudārunam
- 8 samāgatā janapadā negamā ca samāgatā upasamkamma rājānam Vijayadosam pakāsayum.
- 9 tesam vacanam sutvāna rājā kupitamānaso āņāpesi amaccānam: kumāram nīharatha imam,
- paricārikā ime sabbe puttadārā ca bāndhavā dāsīdāsakammakare nīharantu janappadā.
- 11 tato tam nīharitvāna visum katvāna bāndhave āropetvāna te nāvam vuyhittha annave tadā.
- 12 pakkamantu yathākāmam honti sabbe adassanam raṭṭhe janapade vāsam mā puna āgamicchati.²
- kumārānam ruļhanāvā gatā dīpam avassakam,³ nāmadheyyam tadā āsi Naggadīpañ ti vuccati.

<sup>1</sup> S. kakkhalo.

S. āgamimsu te. S. adassanam.

- 14 mahilānam āruļhanāvā gatā dīpam avassakam, nāmadheyyam tadā āsi Mahilāratthañ ti vuccati.
- purisānam āruļhanāvā uplavantā va sāgaram vippanaţţhā disāmūļhā gatā Suppārapaţţanam.
- 16 Orohetvāna Suppāram sattasatan ca te tadā vipulam sakkārasammānam akamsu te Suppārakā.
- 17 tesu sakkariyamānesu Vijayo ca sahāyakā sabbe luddāni kammāni kurumānā nabujjhakā,
- 18 păņam adinnam paradāram musāvādan ca pesuņam anācāran ca dussīlam ācaranti sudārunam.
- 19 kakkhaļam pharusam ghoram kammam katvā sudārunam ujjhāyetvāna mantimsu: khippam ghātema dhuttake.
- 20 Ojadīpo Varadīpo Maņdadīpo 'ti vā ahū Lankādīpo ca paņņatti Tambapaņņīti ñāyati.
- 21 Parinibbānasamaye sambuddho dīpaduttame "Sīhabāhussāyam putto Vijayo nāma khattiyo
- 22 Lankādīpam anuppatto jahetvā Jambudīpavhayam". 1 byākāsi buddhasettho: "so rājā hessati khattiyo."
- 23 tato āmantayi satthā Sakkam devānam issaram: "Lankādīpassa ussukkam mā pamajjatha Kosiya."
- 24 sambuddhassa vaco sutvā devarājā Sujampati. Uppalavannassa ācikkhi dīpam ārakkhakāranam.
- 25 Sakkassa vacanam sutvā devaputto mahiddhiko Lankādīpassa ārakkham sapariso paccupaţţhāti.
- 26 tayo māse vasitvāna Vijayo Bhārukacchake ujjhāyetvā janakāyam tam eva nāvam āruhi.
- 27 ārohitvā sakam nāvam pilavantā 'va sāgaram . Ukkhittavātavegena nadīmūļhā mahājanā
- 28 Lankādīpam upāgamma orohitvā thale thitā, patitthitā dharanītale atijighacchitā have pipāsitā kiļantā ca, padasāgamanam jāyati²

<sup>1</sup> S. Jambudipakam.

<sup>2</sup> Sakā (aham—not able to walk).

- 29 ubhopāņihi jannūhi yogam katvā putthuviyam majjhe vutthāya thatvāna pāņī passanti sobhanā.
- 30 surattam pamsubhūmibhāge hatthapānimhi makkhite, 1 nāmadheyyam tadā āsi Tambapannīti tam ahū.
- 31 paṭhamam nagaram Tambapaṇṇi Laṅkādīpavaruttame, Vijayo tahim vasanto issariyam anusāsi so.
- 32 Vijayo Vijito ca so nāvam anurakkhena² ca Accutagāmi Upatisso paṭhaman so idh' āgato.
- 33 ākiņņā naranārīhi bahū sabbe³ samāgatā tahim tahim disābhāge nagaram māpesi khattiyo.
- 34 Tambapanni dakkhinato naditire varuttame Vijayena māpitam nagaram samantapuţabhedanam.
- 35 Vijito Vijitam māpesi, so Uruvelam māpayi, Nakkhattanāmako 'macco māpesi Anurādhapuram.
- 36 Accutagāmiyo nāma Ujjenīm tattha māpayi, Upatisso Upatissam, nagaram suvibhattantarāpanam iddham phītam suvitthāram ramanīyam manoramam.
- 37 Lankādīpavhaye ramme Tambapannimhi issaro. Vijayo nāma nāmena pathamam rajjam akārayi.
- 38 āgate sattavassamhi ākiņņo janapado ahū atthatimsati vassāni rajjam kāresi khattiyo.
- 39 sambuddhe navame mäse yakkhasenam vidhamitam,4 sambuddhe pañcame vasse nāgānam damayī jino, sambuddhe aṭṭhame vasse samāpattī samappayī.
- 40 imāni tīņi thānāni idhāgami Tathāgato sambuddhe pacchime vasse Vijayo idham āgato.

<sup>1</sup> Variants makkhito and makkhitam or makkhittam.

<sup>2</sup> S. Sanāmam Anurakena ca.

<sup>3</sup> S. khattiyā ca.

<sup>4</sup> S. vidhamsitam.

- 41 manussavāsam akārayi sambuddho dīpaduttamo. anupādisesāya sambuddho nibbuto upadhisamkhaye.
- 42 parinibbutamhi sambuddhe dhammarāje pabhamkare aṭṭhatimsati vassāni rajjam kāresi khattiyo.
- dūtam pāhesi Sīhapuram Sumittassa santike, lahum āgaccha tumh'eko Lankādīpavaruttamam.
- 44 n' atthi koci mam' accaye imam rajjānusāsako, niyyādemi imam dīpam mamam kataparakkamam.

Bhāṇavāram navamam.

### Chapter Ten

- 1 Pandusakkassāyam dhītā Kaccānā nāma khattiyā kulavamsānurakkhanatthāya¹ Jambudīpā idhāgatā.
- 2 abhisittä khattiyäbhisekena Panduväsamahesiyä, tassä samväsam anväya jäyimsu ekädasa' trajä.
- 3 Abhayo Tisso ca Uttiyo Tisso Aselapañcamo Vibhāto Rāmo ca Sivo Matto Mattakalena ca
- 4 tesam kaniţthādhītā tu Cittā nāmā ti vissutā rañjayati jane diţthe Ummādacittā 'ti vuccati.
- 5 sankābhisekavassena² āgami Upatissagāmake. paripuņņatiṃsavassāni rajjam kāresi khattiyo.
- 6 Amitodanassa nattā te ahesum satta Sākiyā, Rāmo Tisso Anurādho ca Mahāli Dīghāvu Rohiņī Gāmanī sattamo tesam lokanāthassa vamsajā.
- 7 Paṇḍuvāsassa atrajo Abhayo nāma Khattiyo. vīsatic' eva vassāni rajjam kāresi tāvade.
- 8 Dīghāvuss' atrajo dhīro Gāmaņipaņdito ca yo. Paņduvāsam upaţţhanto Cittakaññāya samvasi.
- 9 tassa samvāsam anvāya ajāyi Paņdukasavhayo, attānam anurakkhanto avasi Dovārikamaņdale.

Bhāṇavāram dasamam.

<sup>1</sup> S. omits kula.

Variant sakābhisekavasena.

# Chapter Eleven

- 1 Abhayassa vīsativasse Pakuņdassa vīsati ahu, sattatimsavasso¹ jātiyā abhisitto Pakuņdako.
- 2 Abhayassa vīsativasse coro āsi Pakuņḍako. sattarasamhi vassamhi hantvāna satta mātule abhisitto rājābhisekena nagare Anurādhapure.
- 3 atikkante dasavassamhi satthivassam anägate thapesi gämasīmāyo, abhayāni gāļham kārayi.
- 4 ubhato paribhuñjitvā yakkhamānusakāni ca anūnāni sattati vassāni Pakuņdo rajjam akārayi.
- 5 Pakundassa ca atrajo Muţasivo nāma khattiyo² issaro Tambapannimhi saţţhi vassam akārayi.
- 6 Muţasivassa atrajā ath' aññe dasa bhātukā, Abhayo Tisso Nāgo ca Utti Mattābhayena ca
- 7 Mitto Sivo Aselo ca Tisso Kīrena te dasa, Anulādevī Sivalī ca Muţasivassa dhītaro.
- 8 Ajātasattu aṭṭhame vasse Vijayo idham āgato, Udayassa cuddasavassamhi Vijayo kālamkato tadā. Udayassa soļase vasse Panduvāsam abhisincayi.
- 9 Vijayassa Paņduvāsassa ubhorājānam antare³ samvaccharam tadā āsi Tambapanni arājikā.
- 10 ekavīsam<sup>4</sup> Nāgadāso Paņduvāso tadā gato, Abhayam pi Nāgadāsassa ekābhisekam siñcayum.<sup>5</sup>
- 11 .....sattaras' eva vassāni catuvīsati.
- 12 Candagutte cuddase vasse gato Pakundakasavhayo, 6 Candaguttassa cuddasavasse Muţasivam abhisincayi.

Variant Sattatimsāya.
 S. sañkhābhiseka.

<sup>3</sup> S. Dvāramandale.

S. nāgadāsass' ekavise.

<sup>5</sup> S. Nāgadāse thite yeva Abhayo py' abhisiñcayi.

<sup>6</sup> S. Pandukasavhayo.

- Asokassābhisittato sattarasavasso ahū Muṭasivo tadā gato.1 13
- tamhi sattarase vasse chamāse ca anāgate 14 hemante dutiye mäse äsälhinakkhattamuttame abhisitto Devānampiyo Tambapannimhi issaro.
- Chātapabbatapādamhi veļuyatthi tayo ahū: 15 setā rajatayatthi ca latā kāñcanasannibhā,
- nīlam pitam lohitakam odātañ ca pabhassaram 16 kālakam hoti sassirīkam pupphasaņţhānatādisam,
- tathāpi pupphayaṭṭhi sā dijayaṭṭhi tatheva te 17 dijā yattha yathāvaņņā evam tattha catuppadā.2
- hayā gajā rathā pattā āmalakavalayā muddikā 18 kakudhasadisa nāma ete attha tadā muttā.
- uppanne Devānampiye tassābhisekatejasā 19 tayo maņi āharimsu Malayā ca janapadā tayo yatthi Chātapādā, attha muttā samuddakā.
- 20 maniyo Malaya jātā rājārahā mahājanā Devānampiyapuññena anto sattāham āharum.
- disvāna rājā ratanam mahagghañ ca mahāraham 21 asamam atulam ratanam acchariyam pi dullabham
- 22 <sup>3</sup>pasannacitto giram abbhudīrayi: aham sujāto kulino naraggo, sucinnakammassa me īdisam phalam, rataņam bahusatasahassajātikam
- 23 laddham mama puññakammasambhavam. ko me arahati ratananam abhiharam sampaticchitum4.
- 24 mātā pitā ca bhātā va ñātimittā sakhā ca me? iti rājā vicintento Asokam khattiyam sari.
- 25 Devānampiyatisso ca Dhammāsoka-narābhibhū adiţţhasahāyā ubho kalyāņa daļhabhattikā.
- 26 atthi me piyasahāyo Jambudīpassa issaro Asokadhammo mahāpuñño sakhā pāṇasamo mama,

Asokābhisittato sattarasavasse upāgate Mutasiva' ccayam patto tasminn' eva ca hāyane. Cf. Mahāvamsa, p. 68. Sinhalese Edit. S. bahu sassādhikasampad' āgamum.

S. mayā suladdham katapuññasampadam bhave samattho labhituñ ca ko nu kho; bhavappatittham ratanattayam vinā na jivitum me manasā'nubandhanam,

- 27 so me arahati ratanānam abhihāram sampaticchitum, aham pi dātum arahāmi aggam sāsanam dhanam.<sup>1</sup>
- 28 uṭṭhehi kattāra² taramāno ādāya ratanam imam Jambudīpavhayam gantvā nagaram Pupphanāmakam aggaratanam payacchehi Asokam mama sahāyakam.
- 29 Mahāariṭṭho Sālo ca brāhmaņo Parantapabbato Putto Tisso ca gaṇako .....ime caturo dūte pāhesi Devānampiyo.3
- pabhassaramani tayo aṭṭhamuttāvarāni ca patodayaṭṭhittayañ c' etam saṅkharatanam uttamam bahuratanam parivārena pāhesi Devānampiyo.
- 31 amaccam senāpatim Arittham Sālan ca Parantappabbatam. Puttam Tissaganakan ca hatthe pāhesi khattiyo.
- 32 chattañ cāmarasankhañ ca veţhanam kannabhūsanam Gangodakañ ca bhinkāram sankhañ ca sivikena ca
- 33 Nandiyāvaṭṭam vaḍḍhamānam rājābhiseke pesitā4 adhovimam vatthayugam aggañ ca hatthapuñchanam
- 34 haricandanam mahāaggham aruņavannamattikam harītakam āmalakam imam sāsanam pi pesayi:
- 35 Buddho dakkheyyān' aggo, dhammo aggo virāginam, saṃgho ca puññakkhettaggo, tīņi aggā sadevake.
- 36 imañ cāham namassāmi uttamatthāya khattiyo.
- 37 pañca māse vasitvāna te dūtā caturo janā ādāya te pannākāram Asokadhammena pesitam
- 38 Visākhamāse dvādasapakkhe<sup>5</sup> Jambudīpā idhāgatā. abhisekam saparivāram Asokadhammena pesitam
- 39 dutiyam abhisiñcittha rājānam Devanāmpiyam. abhisitto dutiyābhiseko Visākhamāse uposathe.
- 40 tayo māse atikkamma jetthamāse uposathe Mahindo sattamo hutvā Jambudīpā idhāgato.

Rājābhisekabhaṇḍaṃ niṭṭhitaṃ Bhāṇavāraṃ ekādasamaṃ

<sup>1</sup> S. sāsanasampadam.

<sup>2</sup> S. Khatte.

<sup>3</sup> S. pāhesi caturo ime.

<sup>4</sup> rājābhisekapesitā.

<sup>5</sup> S. dvādasiyam.

# Chapter Twelve

- Vālavījanim unhīsam khaggan chattan ca pādukam veţhanam sārapāmangam bhinkāram nadivaţţakam
- 2 sivikam sankham Gangodakam adhovimam vatthakotiyam suvannapātikatacchum mahaggham hatthapuñchanam
- 3 Anotattodakam kājam¹ uttamam haricandanam aruņavaņņamattikam añjanam nāgamāhaṭam
- 4 harītakam āmalakam mahaggham amatosadham satthivāhasatam sālim sugandham sukamāhatam puññakammābhinibbattam pāhesi Asokasavhayo.
- 5 "aham buddhañ ca dhammañ ca samghañ ca saranam gato upāsakattam desemi Sākyaputtassa sāsane;
- 6 imesu tisu vatthusu uttame jinasāsane tvam pi cittam pasādehi saraņam upehi satthuno."
- 7 imam sambhāvanam katvā Asokadhammo² mahāyaso pāhesi Devānampiyassa; gatadūtena te saha
- 8 Asokārāme pavare bahū theiā mahiddhikā Lankātalānukampāya Mahindam etad abravum:
- 9 "samayo Lankādīpamhi patiţhapetu sāsanam, gacchatu tvam mahāpuñña pasāda dīpalañjakam."
- 10 paṇḍito sutasampanno Mahindo dīpajotako samghassa vacanaṃ sutvā sampaṭicchi sahaggaṇo.
- 11 ekamsañ cīvaram katvā paggahetvāna añjalim abhivādayitvā sirasā: gacchāmi dīpalañjakam.
- 12 Mahindo nāma nāmena samghatthero tadā ahū, Iṭṭhiyo Uttiyo thero Bhaddasālo ca Sambalo.

2 S. Dhammäsoko.

S. Instead of kājam occurs kaññam.

- sāmaņero ca Sumaņo chaļabhiñño mahiddhiko, ime pañca mahātherā chaļabhiññā mahiddhikā Asokārāmamhā nikkhantā caramānā sahaggaņā.
- 14 anupubbena caramānā Vedissagiriyam¹ gatā. vihāre Vedissagirimhi vasitvā yāvadicchakam
- 15 mātaram anusāsetva saraņe sīle uposathe patiṭṭhāpesi saddhamme sāsane dīpavāsinam.
- 16 sāyanhe paţisallāno Mahindathero mahāganī samayam vā asamayam vā vicintesi rahogato.
- 17 Therasamkappam aññāya Sakko devānam issaro pātur ahū therasammukhe santike ajjhabhāsatha:
- 18 kālo te hi mahāvīra Lankādīpapasādanam, khippam gaccha varadīpam anukampāya pāņinam.
- 19 Lankādīpavaram gaccha dhammam desehi pāninam. pakāsāya catusaccam satte mocehi bandhanā.
- 20 sāsanam buddhajeṭṭhassa Lankādīpamhi jotaya. byākatam c' āsi nāgassa bhikkhusamgho ca sammato,
- 21 aham ca Veyyāvatikam Lankādīpassa cāgame, karomi sabbakiccāni, samayo pakkamitum tayā.
- 22 Sakkassa vacanam sutvā Mahindo dīpajotako bhagavatā subyākato bhikkhusamghena sammato
- 23 Sakko ca mam samāyāci, patiţţhissāmi sāsanam. gacchām' aham Tambapannim, nipunā Tambapannikā,
- 24 sabbadukkhakkhayam maggam na sunanti subhāsitam tesam pakāsayissāmi, gamissam dīpalañjakam.
- 25 kālaññu samayaññu ca Mahindo Asokatrajo gamanam Lankātalam ñatvā āmantayi sahaggane Mahindo ganapāmokkho samānupajjhāyake catu.
- 26 sāmaņero ca Sumaņo Bhanduko ca upāsako, channañ ca chaļabhiññānam pakāsesi mahiddhiko:
- 27 "Ayāma bahulam ajja Lankādīpam varuttamam, pasādema bahū satte, patiţihāpessāma sāsanam."
- sādhū 'ti te paţissutvā sabbe attamanā ahū: "gacchāma bhante samayo nāge Missakanāmake, rājā ca so nikkhamati katvāna migavam purā."

- 29 Sakko tuttho vāsavindo Mahindatherassa santike patisallānagatassa idam vacanam abravi:
- 30 "mārisa tvam pi bhagavatā subyākato: anāgatamaddhāne Mahindo bhikkhu dīpam pasādayissati, vitthārikam karissati jinasāsanam, anupavattessati dhammacakkam, satte mahādukkhā uddharitvā thale paţitṭhāpessati, bahujanahitāya paṭipajjissati bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānan" ti.
- evan ca pana bhagavatā niddhiṭṭho idāni etarahi therena ca āṇatto bhikkhūhi ca dīpapasādanāya. Kālo mahāvīra dīpaṃ pasādetuṃ, samayo mahāvīra dīpaṃ pasādetuṃ, tuyh' eso vāro anuppatto, vahassu etaṃ bhāraṃ, pasādehi Tambapaṇṇiṃ, vitthārikaṃ karohi jinasāsanaṃ. Ahaṃ tava sisso pubbuṭṭhāyi paṭṭhacaro veyyāvaccakaro homīti.
- bhagavato satthuno vacanam sampaţicchitvā Tambapaṇṇim tāressāmi 'ālokañ ca dassessāmi, jinatejam sammā vaḍḍhissāmi. Aññānabhavatimirapaṭalapihitapaṭikujjitā-issāmaccheraparetadandhaduddhammavipallā sānuggatā kummaggapaṭipannā vipathe pakkhāntā tantā-kulakajātā gulāguṇṭhikajātā muñjababbajabhūtā aññānabhavatimiraavijjāndhakārā nīvaraṇakilesasa-kalabhūtā mahātimiraavijjāndhakārena āvuṭaophuṭa pihitapaṭicchannapariyonaddhā Tambapaṇṇi.
- 33 avijjāndhakāram bhinditvā ālokam dassayissāmi, jotayissāmi kevalam Tambapannim jinasāsanan ti. Evam ussāhito ca pana vāsavindena devarājena evamvācasikena uṭṭhāya paṭisallānā viriyapāramīppatto apalokayi bhikkhusamghan ti.
- 34 Gacchāma mayam Tambapannim, nipunā Tambapannikā, sabbadukkhakkhayam maggam na sunanti subhāsitam, tesam santappayissāma gacchāma dīpalanjakan ti.
- Vedissagiriye ramme vasitvā timsa rattiyo: kālañ ca gamanam¹ dāni, gacchāma dīpam uttamam.

<sup>1</sup> Variant kālo ca gamanassāti.

- 36 palinā¹ Jambudīpato hamsarājā va ambare, evam uppatitā therā nipatimsu naguttame.
- 37 purato puraseţţhassa pabbate meghasannibhe patiţṭhahiṃsu Missakakūṭamhi hamsā va nagamuddhani.
- 38 Mahindo nāma nāmena samghatthero tadā ahū, Iṭṭhiyo Uttiyo thero Bhaddasālo ca Sambalo
- 39 Sāmaņero ca Sumaņo Bhanduko ca upāsako, sabbe mahiddhikā ete Tambapannipasādakā.
- 40 Tattha uppatito thero hamsarājā va ambare purato puraseṭṭhassa pabbate meghasannibhe
- 41 patiţţhito Missakakūţamhi² haṃsā va nagamuddhani. tasmiñ ca samaye rājā Tambapaṇṇimhi issaro
- 42 Devānampiyatisso so Muṭasivassa atrajo. Asoko abhisitto ca vassam aṭṭhārasam ahū.
- 43 Tissassa ca abhisitte sattamāse anūnake Mahindo dvādasavasso Jambudīpā idhāgato.
- 44 gimhāne pacchime māse jeṭṭhamāse uposathe anurādhajeṭṭhanakkhatte Mahindo gaṇapāmokkho Missakagirim āgato.
- 45 migavam nikkhami rājā, Missakagirim upāgami devo gokannarūpena rājānam abhidassayi.
- disvāna rājā gokaņņam tararūpo 'va pakkami, piṭṭhito anugacchanto pāvisi pabbatantaram
- 47 tatth' eva antaradhāyi yakkho therassa sammukhā, nisinnam theram adakkhi, bhīto rājā ahū tadā.
- 48 "Mamam yeva passatu rājā eko ekam na bhāyati, samāgate balakāye atho passatu bhikkhunam."
- 49 tatth' addasam khattiyabhūmipālam paduttharūpam migavan carantam nāmena tam ālapi khattiyassa: āgaccha Tissā 'ti tadā avoca.
- 50 ko 'yam kāsāvavasano muņdo samghāṭipāruto eko adutiyo vācam bhāsati mam amānusim?

2 patimsu silakütamhi.

<sup>1</sup> Variants patitā, patinā, S. jalitā.

- 51 "samaņo 'ti mam manussalokeyam khattiya pucchasi bhūmipāla. samaņā mayam mahārāja dhammarājassa sāvakā;¹ tam eva anukampāya Jambudīpā idhāgatā."
- 52 āvudham nikkhipitvāna ekamantam upāvisi, nisajja rājā sammodi bahum atthūpasamhitam.
- 53 sutvā therassa vacanam nikkhipitvāna āvudham tato theram upāgantvā sammoditvā ca pāvisi.
- 54 amaccabalakāyo ca anupubbam samāgatā parivāretvāna aṭṭhamsu cattārīsa sahassiyo.
- disvā nisinnatherānam balakāye samāgate : "aññe atthi bahū bhikkhū sammāsambuddhasāvakā ?"
- 56 "tevijjā iddhipattā ca cetopariyakovidā khīņāsavā arahanto bahū buddhassa sāvakā."
- 57 ambopamena jānitvā paṇḍit' āyaṃ arindamo desesi tattha suttantaṃ Hatthipadaṃ anuttaraṃ.²
- 58 sutvāna tam dhammavaram saddhājāto va buddhimā cattārīsasahassāni saranam te upāgamum.
- 59 tato attamano rājā tuṭṭhahaṭṭho pamodito āmantayi bhikkhusamghaṃ: "gacchāma nagaraṃ puraṃ."
- 60 Devānampiyarājānam subbatam sabalavāhanam panditam buddhisampannam khippam eva pasādayi.
- 61 sutvāna rañño vacanam Mahindo etad abravi : "gacchasi tvam mahārāja, vasissāma mayam idha."
- 62 uyyojetvāna rājānam Mahindo dīpajotako āmantayi bhikkhusamgham: pabbājessāma Bhandukam.
- 63 therassa vacanam sutvā sabbe turitamānasā gāmasīmam vicinitvā pabbājetvāna Bhandukam, upasampadañ ca tatth' eva arahattañ ca pāpuņi.
- 64 girimuddhani thito thero sārathim ajjhabhāsatha: "alam yānam na kappati paţikkhittam tathāgatam."
- Uyyojetvāna sārathim thero vasī mahiddhiko gagaņe hamsarājā va pakkamimsu³ veyāyasā, orohetvāna gagaņā paṭhavīyam patiţţhitā,⁴

S. omits 1st two lines. Cūlahatthipadopamam.

<sup>3</sup> It should be pakkami.

<sup>4</sup> S. suppatitthitā.

- 66 nivāsanam nivāsente pārupite¹ ca cīvaram disvāna sārathī tuttho rājānañ ca pavedayi.
- 67 Pesetvā sārathim rājā amacce ajjhabhāsatha: "maṇḍapam paṭiyādetha antonivesane pure,
- 68 kumārā kumāriyo ca itthāgārañ ca deviyo dassanam abhikankhantā there passantu āgate."
- 69 sutvāna rañño vacanam amaccā kulajātikā antonivesanamajjhe akamsu dussamandapam.
- 70 vitānañ chāditam vattham suddham setam sunimmalam dhajasankhaparivāram setavatthehi 'lamkatam,
- 71 vikinnāvālukā setā setapupphasusanthatā alamkatamandapā setā himagabbhasamupamā.
- 72 sabbasetehi vatthehi alamkāretvāna mandapam abbhantaram samam katvā rājānam paţivedayum :
- 73 pariniţţhitam mahārāja mandapam sukatam subham, āsanam deva jānāhi pabbajitānulomikam.
- 74 tamkhane sārathī rañño anuppatto paveditum: "yānam deva na kappati bhikkhusamghassa nisīditum.
- 75 ayam acchariyam deva sabbe therā mahiddhikā paṭhamam mam uyyojetvā pacchā hutvā pur' āgatā.
- 76 uccāsayanamahāsayanam bhikkhūnam na ca kappati, bhummattharanañ jānātha, te therā āgacchanti."
- 77 sārathissa vaco sutvā rājā pi tuṭṭhamānaso paccuggantvāna therānam abhivādetvā sammodayi.
- 78 pattam gahetvā therānam saha therehi khattiyo pūjento gandhamālehi rājadvāram upāgami.
- 79 rañño antepuram thero pavisetvāna maņḍapam addasa santhatam bhūmim āsanam dussavāritam.²
- 80 nisidimsu yathāpaññatte³ āsane dussavārite,⁴ nisinne udakam datvā yāgum datvāna khajjakam
- 81 pāņitam bhojanam rañño sahatthā sampavārayi. bhuttāvibhojanam theram onītapattapāninam

<sup>1</sup> S. pärupante.

<sup>2</sup> S. addasa bhūmipaññattam āsanam dussalankatam.

<sup>3</sup> S. supaññatte. 4 S. dussapasārite.

- 82 āmantayi Anulādevim saha antoghare jane : "okāsañ jānātha devī, kālo te payirupāsitum.
- 83 therānam abhivādetvā pūjetha yāvadicchakam."
  Anulā nāma mahesī¹ kaññāpañcasatā² ca tā
- 84 Upasamkamitvā therānam abhivādetva upāvisi. tesam dhammam adesesi Petavatthum bhayānakam.
- 85 Vimānam Saccasamyuttam pakāsesi mahāgaņī. sutvāna tam dhammavaram saddhājātā vibuddhimā
- 86 Anulā mahesī sahakaññāpañcasatā tadā³ sotāpattiphale 'ṭṭhaṃsu, paṭhamābhisamayo ahū.

Bhāṇavāram dvādasamam.

S. sā devī.

<sup>2</sup> S. itthipañcasatā ca tā.

<sup>3</sup> S. Anulamahesiya saddhim itthi pañcasata tada.

## Chapter Thirteen

- 1 Adiţţhapubbā gaṇā¹ sabbe janakāya samāgatā rājanivesanadvāre mahāsadd' ānusāvayum.
- 2 sutvā rājā mahāsaddam upayuttamakampuram² "kimatthāya puthu sabbe mahāsenā samāgatā?"
- 3 ayam deva mahäsenä samghadassanam ägatä, dassanam alabhamänä mahäsaddam akamsu te.
- 4 antepuram susambādham janakāyā patitthitum, hatthisālam asambādham, theram passantu te janā
- 5 bhuttāvi anumodetvā uṭṭhahitvāna āsanā rājagharā nikkhamitvā hatthisālam upāgami.
- 6 hatthisālamhi pallankam pannāpesum mahāraham. nisīdi pallankavare Mahindo dīpajotako.
- 7 nisinna³ pallañkavare Mahindo ganapumgavo kathesi tattha suttantam Devadūtam varuttamam.
- 8 sutvāna Devadūtañ tam pubbakammam sudārunam bhītā4 samvegam āpādum nirayabhayatajjitā.
- 9 ñatvā bhayattite satte catusaccam pakāsayi. pariyosāne sahassānam dutiyābhisamayo ahū.
- 10 hatthisālamhās nikkhamma mahājanapurakkhato tosayanto bahū satte Buddho Rājagahe yathā.
- 11 nagaramhā dakkhiņadvāre6 nikkhamitvā mahājanā Mahānandavanam nāma uyyānam dakkhiņā pure,
- 12 rājuyyānamhi pallankam pannāpesum mahāraham, tattha thero nisīditvā kathesi dhammam uttamam.7

5 S. hatthisäläya.

6 S. nagarannhi dakkhinadvärä. 7 S. dhammādhammesu kovido.

<sup>1</sup> S. te.

<sup>2.</sup> S. upasankamma tam janam:

S. nisaija.

<sup>4</sup> S. Bhitim sattā pāpunimsu.

- kathesi tattha suttantam Balapanditam uttamam, 13 tattha pāņasahassānam dhammābhisamayo ahū.
- mahāsamāgamo āsi uyyāne Nandane tadā, 14 kulagharanī kumārī ca Kulasunhā Kulaputtiyo
- samgharitā tadā hutvā thera-dassanam āgatā. 15 tehi saddhim sammodento sayanhasamayo ahu.
- "idh' eva therā vasantu ujjāne Mahānandane, 16 atisāyam gamīyantā to dūre Giribbaje.
- 17 accāsannañ ca gāmantam vippakinnamahājanam, rattim saddo mahā hoti, Sakkasālupamam imam; paţisallānasāruppam alam gacchāma pabbatam.
- Mahāmeghavanam nāma uyyānam vivittam mama 18 gamanāgamanasampannam nātidūre na santike,
- 19 atthikanam manussanam abhikkamana-sukhagamam, appakinnam divā saddena, rattim saddo na jāyati,
- 20 pațisallanasaruppam pabbajitanulomikam, dassanachāyāsampannam pupphaphaladharam subham.
- 21 vatiyā suparikkhittam, dvārattālasugopitam, rājadvāram suvibhattam uyyāne me manorame,
- 22 suvibhattā pokkharanī samchannam padumuppalam sītūdakam supatittham1 sādupupphabhigandhiyam.
- 23 evam rammam mam' uyyanam saha samghassa phasukam. āvasatu tahim thero, mam' attham anukampatu.
- 24 sutvāna rañño vacanam Mahindo thero sahaggano amaccasamghaparibbulho agamā Meghavanam tadā.
- 25 āyācito narindena Mahindathero mahāganī Mahāmeghavanuyyānam pāvisi yuttajātikam,2 uyyāne rājavatthumhi avasi thero mahāgaņī.
- 26 dutiye puna divase rājā therān' upāgami abhivādetva sirasā rājā therānam abravi :3
- 27 "kacci te sukham sayittha, phāsuvāso tuyham idha ?4 vivittam utusampannam manussārahaseyyakam"

S. sūpatittham. Variant suddhajātikam.

S. dutiye divase rājā therānam samupāgami,

S. bhavissati (tumham for tuyham).

- 28 paţisallānasāruppam sappāyañ ca senāsanam. tato attamano rājā hattho samviggamānaso<sup>1</sup>
- 29 añjalim paggahetvāna idam vacanam abravi, suvannabhinkāram gahetvā onojesi mahīpati:
- 30 "imāham bhante uyyānam Mahāmeghavanam subham cātuddisassa samghassa dadāmi. paṭigaṇhatha."
- 31 Narindavacanam sutvā Mahindo dīpajotako paṭiggahesi uyyānam samghārāmassa kāraṇā.
- 32 dadantam paţiganhantassa Mahāmeghavanam tadā kampittha paṭhavī tattha nānāgajjitakampanam.
- 33 patiţţhapesi samghassa narindo Tissasavhayo, Mahāmeghavanuyyānam Tissārāmam akamsu tam².
- 34 patiţţhapesi samghassa paţhamam Devānampiyo Mahāmeghavanam nāma ārāmam sāsanāraham;
- 35 tatthāpi paṭhavī kampi abbhutam lomahamsanam. Lomahaṭṭhā janā sabbe there pucchittha sarājikā :
- 36 imam pathamam vihāram Lankādīpe varuttame, sāsanarūhanatāya pathamam pathavīkampanam.
- 37 disvā acchariyam sabbe abbhutam lomahamsanam celukkhepam pavattesum, n'atthi īdisakam pure.
- 38 Tato attamano rājā vedajāto katañjali upanāmesi bahum puppham Mahindam dīpajotakam.
- 39 puppham thero gahetvāna ekokāse pamuñcayi, tatthāpi paṭhavī kampi; dutiyam paṭhavīkampanam.
- 40 Idam pi acchariyam disvā rājasenā saraţţhakā ukkuţţhisaddam pavattesum dutiyam paţhavīkampanam:
- 41 bhiyyo cittam pasādetvā rājāpi tuṭṭhamānaso: "mama kaṅkham vitārehi³ dutiyam paṭhavīkampanam."
- 42 "saṃghakammaṃ karissanti ākuppaṃ sāsanārahaṃ, idh' okāse mahārāja mālakan taṃ bhavissati."

<sup>1</sup> S. udagga.

<sup>2</sup> S. akā subham.

<sup>3</sup> S. vinodehi.

#### CHAPTER THIRTEEN

- 43 bhiyyo attamano rājā puppham theram abhihari, thero puppham gahetvāna aparokāse pamuñcayi. tatthāpi paṭhavī kampi, tatiyam paṭhavīkampanam.
- 44 "kimatthāya mahāvīra tatiyam paṭhavīkampanam? sabbe kankhā vitārehi akkhāhi kusalo tuvam."
- 45 "jantāgharapokkharaņī idh' okāse bhavissati, bhikkhū jantāgharam ettha paripūrissanti sabbadā.
- 46 Uļāram pītipāmojjam janetvā Devānampiyo upanāmesi therassa jātipuppham suphullitam,
- 47 thero ca puppham ādāya aparokāse pamuñcayi, tatthāpi paṭhavī kampi, catuttham paṭhavīkampanam.
- 48 Idam acchariyam disvā mahājanā samāgatā anjalim paggahetvāna namassanti mahiddhikam.
- 49 Tato attamano rājā tuṭṭho pucchi anantaram "kimatthāya mahāvīra catuttham paṭhavīkampanam ?"
- 50 "Sakyaputto mahāvīro assatthadumasantike sabbadhammam paţibujjhi buddho āsi anuttaro; so dumo idham okāse patiţţhissam¹ dīputtame."
- 51 Sutvā attamano rājā tuṭṭho samviggamānaso upanāmesi therassa jātipuppham varuttamam.
- 52 thero ca puppham ādāya bhūmibhāge pamuñcayi, tatthāpi paṭhavī kampi, pañcamam paṭhavīkampanam ?
- 53 tam pi acchariyam disvā rājasenā saraṭṭhakā ukkuṭṭhisaddam pavattesum, celukkhepam pavattitha.
- 54 "kimatthāya mahāpañña pañcamam pathavīkampanam ? etam attham pavakkhāhi tava chandavasānugā."
- 55 "anvaddhamāsam pātimokkham uddisissanti te tadā, uposathagharam nāma idh' okāse bhavissati."
- 56 aparamhi ca okāse theram pupphavaram adā, thero ca puppham ādāya tamokāse pamuñcayi. tatthāpi paṭhavī kampi, chaṭṭham paṭhavīkampanam.
- 57 idam pi acchariyam disvā mahājanā samāgatā aññamaññam pamodanti vihāro hessatī idha.

<sup>1</sup> S. patitthissati.

- 58 Bhiyyo cittam pasādetvā rājā therānam abravi: "kimatthāya mahāpañña chaṭṭham paṭhavīkampanam?"
- 59 "yāvatā saṃghikā lābhā¹ bhikkhusamghā samāgatā idh' okāse mahārāja labhissanti anāgate.
- 60 sutvā therassa vacanam rājāpi tuṭṭhamānaso upanāmesi therassa rājā puppham varuttamam,
- 61 thero ca puppham ādāya aparokāse pamuñcayi, tatthāpi paṭhavī kampi, sattamam paṭhavīkampanam.
- 62 disvā acchariyam sabbe rājasenā saraṭṭhakā celukkhepam pavattimsu kampite dharaṇītale.
- 63 "Kimatthāya mahāpañña sattamam paṭhavīkampanam? byākarohi mahāpañña gaṇam kaṅkhā vitaratha"
- 64 "Yāvatā imasmim vihāre āvasanti supesalā bhattagam bhojanasālam idh' okāse bhavissati."

Bhānavāram terasamam

# Chapter Fourteen

- 1 Therassa vacanam sutvā rājā bhiyyo pasīdati, aladdhā campakam puppham therassa abhihārayi.
- 2 Thero campakapupphāni pamuñcittha mahītale, tatthāpi paṭhavī kampi, aṭṭhamam paṭhavīkampanam.
- 3 Imam acchariyam disvā rājasenā saraţţhakā ukkuţţhisaddam pavattesum, celukkhepam pavattitha.
- 4 "Kimatthāya mahāvīra aṭṭhamam paṭhavīkampanam ? byākarohi mahāpañña sunoma tava bhāsato."
- 5 Tathāgatassa dhātuyo attha doņa sārīrikā, ekam doņam mahārāja āharitvā mahiddhikā
- 6 "idh" okāse nīharitvā¹ thūpam kāhanti sobhanam samvegajananaṭṭhānam bahujanapasādanam."
- 7 samāgatā janā sabbe rājasenā saratthakā ukkutthisaddam pavattesum mahāpathavīkampane.
- 8 Tissārāme vasitvāna vītivattāya rattiyā nivāsanam nivāsetvā pārupetvāna cīvaram
- 9 tato pattam gahetvāna pāvisi nagaram puram² piņdacāram caramāno rājadvāram upāgami.
- pāvisi nivesanam rañño, nisīditvāna āsane bhojanam tattha bhuñjitvā pattam dhovitvā pāņinā
- bhuttāvī anumodetvā nikkhamitvā³ nivesanā nagaramhā dakkhinadvārā uyyāne Nandane tadā
- 12 kathesi tattha4 suttantam aggīkkhandham5 varuttamam tattha pāņasahassānam dhammābhisamayo ahū.

<sup>1</sup> S. nidahitvā.

S. nikkhami nagarā puna; divāvihāram katvāna nandanuyyānamuttame.

<sup>4</sup> S. Thero. 5 S. Aggikkhandhopamam yaram.

- 13 desayitvāna saddhammam uddharitvāna pāņinam uţţhāya āsanā thero Tissārāme punāvasi.
- 14 tattha rattim vasitvāna vītivattāya rattiyā nivāsanam nivāsetvā pārupitvāna cīvaram
- 15 tato pattam gahetvāna pāvisi nagaram varam piņdacāram caramāno rājadvāram upāgami.
- 16 pāvisi nivesanam rañño, nisīditvāna āsane bhojanam tattha bhuñjitvā pattam dhovitvā pāņinā
- 17 bhuttāvī anumodetva nikkhami nagarā purā.¹ divāvihāram karitvā Nandanuyyānamuttame
- 18 kathesi tattha suttantam āsivīsupamam subham. pariyosāne sahassānam pañcamābhisamayo² ahū.
- 19 desayitvāna saddhammam bodhayitvāna pāņinam. āsanā vuṭṭhahitvāna Tissārāmam upāgami.
- 20 bhiyyo rājā pasanno 'si aṭṭhamaṃ paṭhavīkampane. haṭṭho udaggo sumaṇo rājā therānaṃ abravi :
- 21 patiţţhito vihāro ca samghārāmam mahāraham abhiññāpādakam bhante mahāpaţhavīkampane.
- 22 Na kho rājā ettāvatā samghārāmo patitthito, sīmāsammannanam nāma anuññātam Tathāgato.
- 23 samānasamvāsakasīmam avippavāsam ticīvaram atthahi sīmānimittehi kittayitvā samantato
- 24 kammavācāya sāventi samghā sabbe samāgatā, evam baddhāni sīmāni ekāvāso 'ti vuccati; vihāram thāvaram hoti ārāmo supatiţthito.3
- 25 mama puttā ca dārā ca sāmaccā saparijjanā sabbe upāsakā tuyham pāņena saraņam gatā.
- 26 yācāmi tam mahāvīra, karohi vacanam mama, antosīmamhi okāse āvasantu mahājanā
- 27 mettäkarunāparetāya sadārakkho bhavissati. pariccāgañ ca janeti rājā tuyham yadicchakam.

<sup>1</sup> S. puna.

<sup>2</sup> S. dhammābhisamayo.

<sup>3</sup> S. Idam vutte ca therena rājā pi etad abravi.

- samgho katapariccago sīmam sammannayissati. 28 Mahāpadumo Kuñjaro ca ubho nāgā sumangalā
- sovaņņanangale yuttā paṭhamam¹ Koṭṭhamālake, 29 caturanginī mahāsenā saha therehi khattiyo
- suvaņņanangalasītam dassayanto arindamo, 30 samalamkatam punnaghatam nānārāgam dhajam subham
- nānāpupphadhajākiņņam toranañ ca mahālamghiyā,2 31 bahucandijalamālā,3 suvannanangale kasi.
- mahājanapasādāya saha therehi khattiyo 32 nagaram padakkhiṇam katvā nadītīram upāgami.
- 33 mahāsīmāpariccāgā4 sītā3 suvanņanangale yam yam6 paṭhavīyam yattha7 agamā Koṭṭhamālakam8.
- 34 sīmam sīmena ghațite mahājanasamāgame akampi pathavī tattha pathamam pathavīkampanam.
- 35 disvā acchariyam sabbe rājasenā saratthakā aññamaññam pamodimsu: sīmārāmo bhavissati.
- 36 yāvatā sīmāparicchede9 nimittam bandhimsu mālake pațivedesi theranam Devanampiyaissaro.
- katvā kattabbakiccāni sīmassa mālakassa ca vihāram thāvaratthāya bhikkhusamghassa phāsukam
- 38 mamañ ca anukampāya thero sīmāni bandhatu. sutvāna rañño vacanam Mahindo dīpajotako
- 39 āmantayi bhikkhusamgham: sīmam bandhāma bhikkhavo. nakkhatte uttarāsālhe sabbe samghā samāgatā.
- 40 patitthapetvä mälakam10 samänasamväsakam näma simam bandhittha cakkhumā. vihāram thāvaram katvā Tissārāmam varuttamam
- 41 Tissārāme vasitvāna vitivattāva rattivā nivāsanam nivāsetvā pārupitvāna cīvaram

S. pathame Kuntamālake.

S. mahagghiyam. S. bahū ca dīpamālāyo.

Variant mahāsimāparicchedan. S. pariccheda.

Variant Kasam.

S. Kuntamālākā.

Variant sitam. Variant tattha.

Variant simāpariccāgo.

<sup>10</sup> S. Omits patitthapetvā mālakam,

- 42 tato pattam gahetvāna pāvisi nagaram varam piņdācāram caramāno rājadvāram upāgami.
- 43 pavisitvā<sup>1</sup> nivesanam rañño nisīditvāna āsane bhojanam tattha bhuñjitvā pattam dhovitvā pāṇinā
- 44 bhuttāvi anumodetvā nikkhami nagarā purā,² divāvihāram karitvāna uyyāne Nandane vane
- 45 kathesi tattha suttantam āsivīsūpamam tadā, Anamataggiyasuttam ca Cariyāpiṭakam anuttaram
- 46 Gomayapindaovādam Dhammacakkappavattanam Mahānandanamhi tatth' eva pakāsesi punappunam.
- 47 iminā ca suttantena³ sattāhāni pakāsayi; aṭṭha ca samghasahassāni pañca jañghasatāni ca
- 48 mocesi bandhanā thero Mahindo dīpajotako. unamāsam vasitvāna Tissārāme sahaggaņo
- 49 āsāļhiyā puņņamāse upakatthe ca vassake āmantayi nagare sabbe: 4 vassakālo bhavissati.

#### Mahāvihārapaţiggahanam niţthitam

- 50 Senāsanam samsāmetvā Mahindo dīpajotako pattacīvaram ādāya Tissārāmamhā nikkhami.
- 51 nivāsanam nivāsetvā pārupitvāna cīvaram tato pattam gahetvāna pāvisi nagaram varam.
- 52 piņdacāram caramāno rājadvāram upāgami, pāvisi nivesanam rañño, nisidimsu yathāsane.
- 53 bhojanam tattha bhuñjitvā pattam dhovitvā pāņinā mahāsamayasuttantam ovādatthāya desayi.
- 54 Ovaditvāna rājānam Mahindo dīpajotako āsanā vuţţhahitvāna anāpucchā apakkami.
- 55 nagaramhā pācindvārā nikkhamitvā mahāganī nivattetvā jane sabbe agamā yena pabbatam.
- rājānam paţivedesum amaccā ubbiggamānasā:"sabbe devā mahātherā gatā Missakapabbatam."

<sup>1</sup> S. gantvā.

<sup>2</sup> S. puna.

<sup>3</sup> S. imāni ca suttantān

<sup>4</sup> S. sabbathere.

- sutvāna rājā ubbiggo sīgham yojetvāna sandanam 57 abhirūhitvā ratham khippam saha devīhi khattiyo
- gantvāna pabbatapadam Mahindathero sahaggaņo,1 58 nagaracatukkam² nāma rahadam selanimmitam, tattha nahātvā pivitvāna thito pāsānamuddhani.
- 59 sīgham vegena sedāni nippahetvāna khattiyo dūrato addasa theram pabbatamuddhani thitam.
- deviyo ca rathe thatvā rathā oruyha khattiyo 60 upasamkamitvā therānam vinditvā idam abravi:
- "rammam rattham jahetvāna mamañ c' ohāya pāņino 61 kimatthāya mahāvīra imam āgami pabbatam?"
- 62 "Idha vassam vasissāma tīni māsam anūnakam purimam pacchimakam nāma anuññātam Tathāgate."
- karomi sabbakiccāni bhikkhusamghassa phāsukam, 63 anukampam upādāya mam' attham anusāsatu.
- 64 gāmantam vā araññam vā bhikkhuvassūpanāviko senäsane samvutadväre väsam Buddhena anumatam.3
- anuññātam etam vacanam attham sabbam sahetukam, 65 ajj' evāham karissāmi āvāsam vāsaphāsukam.
- 66 gahatthasiddhim sodhetvā oloketvā mahāyaso therānam patipādesi: vasantu anukampakā.
- 67 sādhu bhante imam lenam ārāmam patipajjatu, vihāram thāvaratthāya sīmam bandha mahāmuni.
- 68 rañño bhaginiyā putto Mahārittho 'ti vissuto pañcapaññāsa khatte ca kulejātā mahāyasā
- 69 upasamkamitvā rājānam abhivādetva idam abravum: "sabbeva pabbajissāma varapaññassa santike,
- 70 brahmacariyañ carissama, tam devo anumaññatu." sabbesam vacanam sutvā rājāpi tuţthamānaso
- 71 therānam upasamkamma ārocesi mahīpati: Mahāaritthapamukhā pañcapaññāsa nāyakā, pabbājehi anuññātam mahāvīra tav' antike.

S. mahāgano. S. nāgacatukkam. Variant anuññatam.

- sutvāna rañño vacanam Mahindo dīpajotako 72. āmantayi bhikkhusamgham: sīmam bandhāma bhikkhayo.
- 73 samānasamyāsakā c'1 eva avippavāsa-ticīvaram vihāram thāvaratthāya sīmam bandhāsīmāpana.
- 74 sīmam ca sīmantarikam ca thapetvā Tumbamālake2 mahāsīmāni kittesi Mahindo dīpajotako.
- 75 bandhityä mälakam sabbam simam bandhityä cakkhumä vihāram thāvaram katvā dutiyam Tissapabbate3
- punnāya punnamāsiyā āsālhamāse uposathe 76 nakkhatte uttarāsālhe sīmam bandhitvā pabbate
- 77 pabbājesi Mahārittham pathamam dutiyamālake, upasampādesi tatth' eva Tambapannikulissaro,
- 78 pañcapaññāsa tatth' eva pabbajjā upasampadā battimsa mālakā honti pathamārāme patitthitā,
- dutiyārāme battimsa vihāre Tissapabbate, 79 avasesakhuddakārāme paccek' ekekamālake.
- 80 patithapetvä ärämam vihäram pabbatuttame dvāsatthi arahantā sabbe pathamam vass' upāgatā.

Cetiyapabbatapaniggahatam niithitam.

Bhānavāram cuddasamam

Variant samānasamvāsakam.

S. Timbarumālake. S. Missapabbate, Missakapabbate.

## Chapter Fifteen

- Gimhāne pathame māse punnamāse uposathe āgatā Jambudīpamhā vasimha pabbatuttame.
- pañcamāse na vutthamhā Tissārāme ca pabbate, gacchāma Jambudīpānam, anujāna rathesabha.
- 3 "tappema annapānena vatthasenāsanena ca, saraņam gato jano sabbo, kuto vo anabhīrati?"
- 4 "abhivadanapaccupatthanam anjaligarudassanam cīram diṭṭho mahārāja sambuddham dīpaduttamam."
- 5 "aññātam vat' āham bhante, karomi thūpam uttamam, vijānātha bhūmikammam,1 thūpam kāhāmi satthuno."
- 6 "ehi tvam Sumana<sup>2</sup> nāga Pātaliputtapuram gantvā Asokam dhammarājānam evam ca arocayāhi tvam:"
- sahāyo te mahārāja pasanno buddhasāsane, dehi dhātuvaram tassa thūpam kāhāsi satthuno.
- 8 bahussuto sutadharo subbaco vacanakkhamo iddhiyā pāramīppatto acalo suppatiţhito
- pattacīvaram ādāya khane pakkami pabbatā. 9 Asokam dhammarājānam ārocesi yathātatham3:
- "Upajjhāyassa mahārāja suņohi vacanam tuvam, 10 sahāyo te mahārāja pasanno buddhasāsane, dehi dhātuvaram tassa, thūpam kāhāsi satthuno.
- sutvāna vacanam rājā tuttho samviggamānaso 11 dhātupattam apūresi: khippam gacchāhi subbata.
- tato dhātum gahetvāna subbaco vacanakkhamo 12 vehāsam abhuggantvāna agamā Kosiyasantike.

Variant bhūmikampam.

S. Sumana gantvā Pāţaliputtapuruttamam. S. Evan ca'ārocayāhi tam.

- 13 upasamkamityā subbaco Kosiyam etad abravi: upajihāyassa mahārāja suņohi vacanam tuvam,
- Devānampiyo rājā so pasanno buddhasāsane, 14 dehi dhātuvaram tassa, karissati thūpam uttamam.
- 15 sutvāna vacanam tassa Kosivo tutthamānaso dakkhinakkhakam padāsi : khippam gacchāhi subbata.
- sāmanero ca Sumano gantvā Kosiyasantike 16 dakkhinakkhakam gahetvāna patitthito pabbatuttame.
- sampannahirottappako garubhāvo ca pandito 17 pesito therarajena patitthito pabbatuttame,
- 18 sabhātuko mahāseno bhikkhusamghe varuttame paccuggami tadā rājā buddhasetthassa dhātuyo.
- 19 cātumāsam komudiyam divasam punnarattiyā āgato ca mahāviro gajakumbhe patitthito.
- 20 akāsi so kuñcanādam kamsathālaggiyāhatam, akampi tattha pathavī paccantam āgate muni.
- 21 sankhapanavaninnādo bherīsaddo samāhato, khattiyo parivāretva pūjesi purisuttamam.
- pacchāmukho hatthināgo pakkāmi pattisammukhā, 22 puratthimena dvārena nagaram pāvisi tadā.
- 23 sabbagandham ca mālam ca pūjenti naranāriyo. dakkhinena ca dvārena nikkhamitvā gajuttamo,
- 24 Kakusandhe ca satthari Konāgamane ca Kassape patithite bhumibhage porana isayo1 pure
- 25 upagantvā<sup>2</sup> hatthināgo bhūmisīsam gajuttamo dhātuyo Sakyaputtassa patitthāpesi narāsabho.
- 26 saha patitthite dhātu devā tattha pamoditā, akampi tattha pathavī abbhutam lomahamsanam.
- sabhātuko pasādetvā mahāmacce saratthake 27 thūpitthakam ca kāresi sāmaņero Sumaņavhayo.3
- paccekapūjam akamsu khattiyā thūpam uttamam 28 vararatanehi4 samchannam dhātudīpam varuttamam.

<sup>1</sup> S. porāņa-isinam.

S. upāgato.

S. mahiddhiko. S. vararatana.

- sachattam paccekachattam dvethanavekachattam1 29 tathārūpam alamkāram vālavījani dassaniyam.
- thupatthāne catuddisā padīpehi vibhātakā 30 sataramsi udente va upasobhanti samantato.
- 31 patharitāni dussāni nānārangehi cittivo<sup>2</sup> ākāso vigatabbho hi upari ca parisobhati,3
- ratanamayaparikkhittam aggiyaphalikāni ca 32 kañcanavitānam chattam sovannavālikavicittam.4
- ayam<sup>5</sup> passati sambuddho Kakusandho vināyako 33 cattālīsasahassehi tādīhi parivārito.
- karunācodito buddho satte passati cakkhumā 34 Ojadīpe 'bhayapure dukkhappatte ca mānuse
- Ojadīpe bahū satte bodhaneyye mahājane 35 buddharamsānubhāvena ādicco padumam yathā.
- 36 Cattalīsasahassehi bhikkhūhi parivārito abbhutthito suriyo va Ojadīpe patitthito.
- Kakusandho Mahādevo Devakūto ca pabbato 37 Ojadīpe 'bhayapure Abhayo nāma khattiyo.
- 38 Nagaram Kadambakokāse nadīto āsi māpitam suvibhattam dassaneyyam ramanīyam manoramam.
- punnakanarako nāma pajjaro āsi kakkhalo, 39 jano samsayam āpanno maccho va kumināmukhe.
- Buddhassa anubhāvena pakkanto pajjaro tadā, 40 desite amate dhamme patitthite jinasāsane.
- caturasītisahassānam dhammābhisamayo ahū. 41 Pațiyārāmo tadā āsi dhammakārakacetiyam
- bhikkhusahassaparivuto Mahādevo mahiddhiko, 42 pakkanto 'va jino tamhā sayam ev' aggapuggalo 'ti.
- ayam6 passati sambuddho Konāgamano mahāmuni 43 timsabhikkhusahassehi sambuddho parivārito
- dasasahasse sambuddho karunā7 pharati cakkhumā, 44 Varadīpe mahāvīro dukkhite passati mānuse

S. athuttamam.

S. c'ānekakam yathā.

S. uparūpari sobhati. S. ratanamayāhi nikkhittan c' āhosi vālikāhi ca. Sovannamālā vicittakam.

<sup>5</sup> S. imam.

<sup>6</sup> S. imam.

S. karunam.

- 45 Varadīpe bahū satte bodhanevye mahājane! buddharamsānubhāvena ādicco padumam yathā
- 46 timsabhikkhusahassehi sambuddho parivārito abbhutthito suriyo va Varadīpe patiţthito
- Konāgamano Mahāsumano<sup>2</sup> Sumanakūto ca pabbato. 47 Varadīpe<sup>3</sup> Vaddhamāne Samiddho nāma khattiyo.
- 48 dubbutthiyo tadā āsi dubbhikkhi āsi yonakā, dubbhikkhadukkhite satte macchā v' appodake yathā.4
- āgate lokavidumhi5 devo sammābhivassati, 49 khemo āsi janapado, assāsesi bahū jane.
- Tissatalākasāmante nagare dakkhināmukhe 50 vihāro Uttarārāmo kāyabandhanacetiyam
- caturāsītisahassānam dhammābhisamayo ahū. 51 desite amate dhamme suriyo udito yathā
- 52 bhikkhusahassaparivuto Mahāsumano patitthito pakkanto ca mahāvīro sayam ev' aggapuggalo ' ti.
- avam6 passati sambuddho Kassapo lokanāyako 53 vīsatibhikkhusahassehi sambuddho parivārito.
- 54 Kassapo ca lokavidū voloketi sadevakam visuddhabuddhacakkhunā bodhaneyye ca passati.
- Kassapo ca lokavidū āhutīnam paţiggaho 55 pharanto<sup>7</sup> mahākārunāya vivādam passati kuppitam<sup>8</sup>
- 56 Mandadīpe bahū satte bodhaneyye ca passati buddharamsānubhāvena ādicco padumam yathā.
- 57 gacchissāmi Mandadīpam jotavissāmi sāsanam patitthapemi sammābham andhakāre va candimā.
- bhikkhuganehi parivuto ākāse pakkami jino, 58 patițțhito Mandadīpe suriyo abbhutthito yathā.

<sup>1</sup> S. tamhi dipe pabodhetum.

S. nāma Jino; S. Samantakutapabbate. S. dīpe c'āsi Vaddhamāno.

<sup>4</sup> S. dubbhikkhe bhayapilite; Cf. phandamānam pajam disvā macche appodake yathā.

S. Lokanāthe ca.

<sup>6</sup> S. imam.

S. pharam.

S. vivādena pakuppite.

- 59 Kassapo Sabbanando ca Subhakūţo ca pabbato, Visālam nāma nagaram, Jayanto nāma khattiyo,
- 60 Khemataļākasāmante nagare pacchime mukhe vihāro Pācīnārāmo, cetiyam dakasāţikam.
- 61 assāsetvāna sambuddho samagge katvāna bhātuke desesi amatam dhammam patiṭṭhapesi sāsanam.
- 62 desite amate dhamme patiţţhite jinasāsane caturāsītisahassānam dhammābhisamayo ahū.
- 63 bhikkhusahassaparivuto Sabbanando mahāyaso patiţţhito Mandadīpe, pakkanto lokanāyako 'ti.
- 64 ayam hi loke sambuddho uppanno lokanāyako: sattānam anukampāya tārayissāmi pāninam.
- 65 so 'va passati¹ sambuddho lokajettho narāsabho nāgānam samgāmatthāya mahāsenā samāgatā.²
- 66 dhūmāyanti pajjalanti verāyanti³ caranti te mahābhayan¹ tivipulam⁴ dīpam nāsenti pannagā.
- 67 āgamā ekībhūto 'va: gacchāmi dīpam uttamam mātulam bhāgineyyam ca nibbāpessāmi pannage.
- 68 ayam Gotamasambuddho, pabbate Cetiyanāmake, Anurādhapure ramme Tisso nāmāsi khattiyo.
- 69 Kusinārāyam bhagavā Mallānam Upavattane anupādisesāya sambuddho nibbuto upadhikkhaye.
- 70 dve vassasatā honti chattimsa ca vassā tathā,5 Mahindo nāma nāmena jotayissati sāsanam.
- 71 nagarassa dakkhinato bhūmibhāge manorame ārāmo ca ramanīyo Thūpārāmo 'ti suyyare.
- 72 Tambapannīti sutvāna dīpo abhuggato tadā. sārīrikam mama dhātum patiṭṭhissam dīputtame.6
- 73 buddhe pasannā dhamme ca samghe ca ujudiţţhikā bhave cittam virājeti Anulā nāma khattiyā.

<sup>1 &</sup>amp; 2 S. so tam passati; S. nāgānam āsi sangāmo.

<sup>3</sup> Variant verayanti.4 S. samuppannam.

S. vasse ca dvisatātīte chattimsavassake tathā.

<sup>5</sup> S. Tambapaṇṇīti nāmena dīpo c'āyaṃ bhavissati, sārīrika mama dhātu patiṭṭhissati sādhukaṃ.

- 74 deviyā vacanam sutvā rājā theram id' abravi:"Buddhe pasannā dhamme ca samghe ca ujudiṭṭhikā
- 75 bhave cittam virājeti, pabbājehi Anulakam''
  "akappiyā mahārāja itthippabbajjā bhikkhuno.''
- 76 āgamissati me rājā bhaginī Samghamittakā Anulam pabbājetvāna mocetum sabbabandhanā.
- 77 Samghamittā mahāpaññā ca vicakkhaṇā Hemā ca Māsagallā ca Aggimittā Mitamvadā Tappā Pabbatachinnā ca Mallā ca Dhammadāsiyā,
- 78 ettakā tā bhikkhuņiyo dhūtarāgā samāhitā odātamanasamkappā saddhammavinaye ratā
- 79 khīņāsavā vasīpattā tevijjā iddhikovidā uttamante² thitā tattha āgamissanti tā idha.
- 80 mahāmattaparivuto nisinno cintiye³ tadā mantitukāmo nisīditvā mattānam etad abravi.
- 81 Arittho nāma khattiyo sutvā devassa bhāsitam
- 82 therassa vacanam sutvā uggahetvāna sāsanam dāyakam<sup>4</sup> anusāsetvā pakkāmi uttarāmukho.
- 83 nagarassa ekadesamhi gharam katvāna khattiyā dasa sīle samādinnā Anulādevīpamukhā<sup>5</sup>
- 84 sabbā pañcasatā kaññā abhijātā jutindharā Anulam parikkarontā sāyampāto bahū janā.6
- 85 nāvātittham upāgantvā āropetvā mahānāvam sāgaram samatikkanto thale patvā patiţţhito.7
- 86 Viñjhāṭavim atikkanto mahāmatto mahabbalo Pāṭaliputtam anuppatto gato devassa santike.
- 87 putto deva mahārāja atrajo piyadassano Mahindo nāma so thero pesito tava santikam.

<sup>1</sup> S. bhagini Sanghamittakā. S. pabbājetvāna mocetum Anulam sabbabandhanā.

<sup>2</sup> S. uttamatthe.

S. khattiyo.
 Varjant dasakam.

<sup>5</sup> S. Anulā-pamukhā ca tā.

<sup>6</sup> S. Anulam parivāretvā sayam pāto upatthisum.

<sup>7</sup> S. āropetvāna nāvakam.

#### CHAPTER FIFTEEN

- Devānampiyo so rājā sahāyo Piyadassano 88 Buddhe abhippasanno so pesito tava santike.
- bhātuno vacanam tuyham āmantesi mahā-īsi.1 89 rājakaññe Samghamitte Anulā nāma khattiyā
- sabbā tam apalokenti pabbajjāya purakkhakā. 90 bhātuno sāsanam sutvā Samghamittā vicakkhanā
- turitā upasamkamma rājānam idam abravi: 91 "anujāna mahārāja, gacchāmi dīpalañjakam.
- bhātuno vacanam mayham āmantesi mahā-isi,2 92 bhāgineyyo ca Sumano putto ca jeţṭhabhātu te
- gato tava piyo mayham gamanam vārenti3 dhītuyā 93 "bhārikam me mahārāja bhātuno vacanam mama,"
- rājakaññā mahārāja Anulā nāma khattiyā 94 sabbā mam apalokenti pabbajāya purakkhakā.

Bhānavāram pannarasamam.

S. Bhātuko Sanghamittāya avacī' dam mahāisi rājakaññā suppasannā. S. na sakkā deva vāritum.

S. vāremi.

### Chapter Sixteen

- Caturanginim mahāsenam sannayhitvāna khattiyo Tathāgatassa sambodhim ādāya pakkamī tadā.
- tīsu rajjesu atikkanto Viñjhātavisu khattiyo1 atikkanto brahāraññam anuppatto jalasāgaram.2
- 3 caturanginī mahāsenā bhikkhunīsamghasāvikā mahāsamuddam pakkantā ādāya bodhim uttamam.
- upari devānam turiyam hetthato ca manussakam cātudisā mānusaturiyam, pakkanto jalasāgare.
- muddhani avaloketvā khattiyo Piyadassano abhivādayitvā tam bodhim imam attham abhāsatha:
- bahussuto iddhimanto sīlavā susamāhito dassane akappiyam3 mayham atappaneyyam mahājanam.
- tattha kanditvā roditvā oloketvāna dassanam khattiyo paţinivattetvā agamā sakanivesanam.
- udake ca nimmitā nāgā devatākāse ca nimmitā rukkhe ca nimmitā devā nāgānivāsanam pi ca
- parivārayimsu te sabbe gacchantam bodhim uttamam. amanāpā ca pisācā bhūtakumbhandarakkhasā bodhim paccantam āyantam parivārimsu amānusā.
- Tāvatimsā ca Yāmā ca Tusitāpi ca devatā 10 Nimmānaratino devā ve devā Vasavattino
- bodhim paccantam āyantam tutthahatthā pamoditā, 11 tettimsā ca devaputtā sabbe Indapurohitā4
- 12 bodhim paccantam āyantam appothenti hasanti ca.5 Kuvero Dhatarattho ca Virupakkho Virūļhako

S. mahannayam.

tiņi rajjān 'atikkanto Vinjhāļavin ca khattivo.

<sup>2 3</sup> S. Upari dibbam. S. cātuddisam mānusikam, S. Indapurakkhatā.

S. bhujam pi ca.

#### CHAPTER SIXTEEN

- 13 cattāro te mahārāja samantā caturodisā parivārayimsu sambodhim gacchantam dīpalañjakam.
- 14 mahāmukhapaṭāhārā divillātatā-dindimā bodhim paccantam āyantam sādhu kiļanti devatā.
- pāricchattakapuppham ca dibbamandāravāni ca dibbacandanacunnam ca antalikkhe pavassati, bodhim paccantam āyantam pūjayanti ca devatā.
- 16 campakā salalā nimbā nāgapunnāgaketakā jalasāgare¹ mahābodhim devā pūjenti satthuno,
- 17 nāgarājā nāgakaññā nāgapotā bahū janā bhavanāto nikkhamitvā pūjenti bodhim uttamam.
- 18 nānāvirāgavasanā nānārāgavibhūsitā jalasāgare mahābodhim nāgā kīļanti² sādhuno.³
- 19 uppalā<sup>4</sup> -padumā-kumudanīlānī satapattakam kallahāram kuvalayam adhimuttamadhugandhikam
- 20 takkārikam koviļāram pāţalim bimbajālakam asokam sālapuppham ca missakam ca piyangukam nāgā pūjenti te bodhim sobhati jalasāgare.
- 21 āmoditā nāgakaññā nāgarājā pamoditā bodhim paccantam āyantam nāgā kīļanti sādhuno5.
- 22 tattha maņimayā bhūmi muttāphalikasanthatā, ārāmapokkharaņīyo nānāpupphehi vicittā6.
- 23 sattāhakam vasitvāna sadevā sahamānusā bhavanato nikkhamantam pūjenti bodhim uttamam.
- 24 mālādāmakalāpā ca nāgakaññā ca devatā āvijjhanti ca celāni sambodhiparivāritā.
- 25 bodhim paccantam āyantam sādhu kīļanti devatā. pāricchattakapuppham ca dibbamandāravāni ca dibbacandanacumnam ca antalikkhe pavassati.
- 26 nāgā yakkhā ca bhūtā ca sadevā sahamānusā jalasāgaram āyantam sambodhiparivāritā<sup>7</sup>

2 S. pūjenti.

<sup>1</sup> S. Jalannave.

Variant sādhuyo.
 S. uppalam kumudam nilam pupphañ ca satapattakam.

<sup>5</sup> S. satthuno. 6 S. cittitā.

<sup>7</sup> S. sambodhim parivāritā.

- 27 tattha naccanti gäyanti vädayanti hasanti ca pothenti digunam bhujam te bodhiparivāritā.1
- 28 nāgā yakkhā ca bhūtā ca sadevā sahamānusā kittentimangalam sotthim nīyante bodhimuttame.2
- 29 nāgā dhajapaggahitā nīlobhāsā manoramā kittenti bodhim³ uttamam patitthitam dipalañjake.
- Anurādhapurā rammā nikkhamitvā bahū janā 30 sambodhim upasamkantā saha devehi khattiyo4
- 31 parivārayimsu sambodhim saha puttehi khattivo gandhamālam ca pūjesum gandhagandhānam uttamam.
- vīthiyo ca susammatthā agghiyā ca alamkatā. 32 saha patitthite5 bodhi kampittha pathavī tadā 'ti.
- 33 dāpesi rājā atthattha khattiyesu6 pan' atthasu sabbajettham Bodhiguttam rakkhitum bodhim uttamam.
- adāsi sabbaparihāram sabbālamkāraphāsukam7 34 soļasa lamkā mahālekhā dharanī bodhigāravā.
- 35 tathā susiñcattharam8 cāpi mahālekhatthāne thape. so kulasahassakam katvā ketuchāditta pālanam9
- suvannabheriyo attha abhisekādimangale,10 36 ekañ janapadam datvā Candaguttam thapesi ca
- Devaguttapāsādam<sup>11</sup> bhūmiñcekam yathāraham, 37 kulānan tādaññesam12 vā gāmabhoge pariccaji.
- Rañño pañcasatā kaññā aggajātā yasassinī 38 pabbajimsu ca tā sabbā vītarāgā samāhitā.
- 39 kumārikā pañcasatā Anulāparivāritā pabbajimsu ca tā sabbā vītarāgā samāhitā.

<sup>1</sup> S. bhujam pothenti digunam.

S. niyante bodhimuttame.
 S. bodhiyā vaṇṇaṃ.
 S. Khattiyā.

<sup>5</sup> S. patițțhite bodhirāje.

<sup>6</sup> S. khattiye ca.

<sup>7</sup> S. bhāsuram.

<sup>8</sup> S. susincattharanam.

<sup>9</sup> S, Kulam sahassakam katvā ketu chāditvā pālakam.

<sup>10</sup> S. suvannabheriyo attha.

<sup>11</sup> S. Devaguttañ ca pāsādam.

<sup>12</sup> S. tesam kulānam aññesam.

- 40 Ariţţho nāma khattiyo nikkhanto bhayanduto¹ pañcasataparivāro pabbaji jinasāsane. sabbeva arahattappattā sampunnā jinasāsane.
- 41 hemante pațhame māse supupphite dharanīruhe agatoso mahābodhi patițțhito Tambapannike 'ti.

Bhāṇavāram soļasamam

<sup>1</sup> Variant bhayancuto. S. bhayaddito.

## Chapter Seventeen

- Battimsayojanam dīgham, attharasahi vitthatam, 1 vojanasataāvattam sāgarena parikkhittam
- 2 Lankādīpavaram nāma sabbattha ratanākaram upetam nadītalākehi pabbatehi vanehi ca

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- dīpam purañ ca rājā ca upaddutañ1 ca dhātuyo 3 thupam dipañ ca pabbatam uyyānam bodhi bhikkhuņī
- 4 bhikkhu ca buddhasettho ca terasa honti te tahim; ekadese<sup>2</sup> caturonāmam sunātha mama bhāsato.
- 5 Ojadīpam Varadīpam Mandadīpan ti vuccati Lankādīpavaram nāma Tambapannīti nāyati.
- Abhayapuram Vaddhamānam Visālam Anurādhapuram³ purassa caturonāmam catubuddhāna sāsane.4
- Abhayo ca Samiddho ca Jayanto ca narādhipo Devānampiyatisso ca rājāno honti caturo.
- rogadubbutthikañ c' eva vivādayakkhādhivāsanam5 8 caturo upaddavā ete catubuddhavinoditā.
- Kakusandhassa bhagavato dhātu dhammakārako ahū, Konāgamana-buddhassa dhātu kāyabandhanam ahū,
- Kassapassa sambuddhassa dhātu udakasātakam, 10 Gotamassa sirimato doņadhātu sārīrikā.6
- 11 Abhayapure Patiyārāmo Vaddhamānassa Uttarā, Visāle Pācīnārāmo, Thūpārāmo 'nurādhassa dakkhine caturo thūpā catubuddhāna sāsane.
- Kadambakassa sāmantā nagaram Abhayam puram, 12 Tissatalākasāmantā nagaram Vaddhamānakam,

S. uddesikan.

<sup>3.</sup> S. Anurādhakam.

<sup>4.</sup> S. purass 'etam catunamam.

S. ekadesena vakkhāmi.
 S. vivādo yakkhavāsatā.
 S. Kassapassa munindassa dhātv'āsi jalasāṭikā. S. doṇaṃ sārīrikā ahū.

- 13 Khemataļākasāmantā Visālam nagaram ahū; Anurādhapure tattha catuddīpavicāranā.
- 14 Devakūţo Sumanakūţo¹ Subhakūţo 'ti vuccati, Sīlakūţo² nāma dāni catupannatti pabbate.
- 15 Mahātittham nāma uyyānam Mahānāman ca Sāgaram Mahāmeghavanam nāma vasantam ariyāpatham³ catunnamlokanāthānam paṭhamam senāsanam ahū.
- 16 Kakusandhassa bhagavato4 sirīsabodhim uttamam ādāya dakkhinam sākham Rucānandā5 mahiddhikā Ojadīpe Mahātitthe ārāme tattha ropitā.
- 17 Konāgamanassa bhagavato udumbarabodhim uttamam ādāya dakkhiņam sākham Kandanandā mahiddhikā
- 18 Varadīpe Mahānāmamhi ārāme tattha ropitā. Kassapassa bhagavato nigrodhabodhim uttamam
- 19 ādāya dakkhiņam sākham Sudhammā nāma mahiddhikā Sāgaramhi nāma ārāme ropitam dumacetiyam.
- 20 Gotamassa bhagavato6 assatthabodhim uttamam ādāya dakkhinam sākham Samghamittā mahiddhikā
- 21 Mahāmeghavane ramme ropitā dīpalañjake. Rucānandā Kanakadattā7 Sudhammā ca mahiddhikā
- 22 bahussutā Saṃghamittā chaļabhiññā vicakkhaṇā catasso tā bhikkhuṇiyo sabbā ca bodhiṃ āharuṃ.
- 23 sirīsabodhi Mahātitthe, Mahānāme udumbaro, Mahāsāgaramhi<sup>8</sup> nigrodho, assattho Meghavane tadā
- 24 acale caturārāme catubodhi patiţţhitā. acale9 senāsanam rammam catubuddhāna sāsane.
- 25 Mahādevo chaļabhiñño Sumano paţisambhido mahiddhiko Sabbanando Mahindo ca bahussuto ete therā mahāpaññā Tambapannipasādakā.
- 26 Kakusandho sabbalokaggo pañcacakkhūhi cakkhumā sabbalokam avekkhanto Ojadīpavar' addasa.

<sup>1</sup> S. Sîlakûţo.

<sup>2</sup> S. Sumanakūto.

<sup>3</sup> S. vattetum iriyāpatham.

<sup>4</sup> S. munino.

S. Rucinandā.

<sup>6</sup> S. Munindassa.

<sup>7</sup> S. Rucinandā Kanakanandā.

<sup>8</sup> S. Sāgaramhi ca.

<sup>9</sup> S. tattha.

punnakanarako nāma¹ ahū pajjarako tadā. tasmim samaye manussanam rogo pajjarako ahū.

- rogena phutthā bahujanā bhantamacchā va thalamhi thitā2 socanti 28 dummanā
- bhayattitā na labhanti cittasukhasātam³ attano. 29 disvāna dukkhite satte rogabandhena dūsite4
- cattālīsasahassehi Kakusandho lokanāyako 30 rogānam bhindanatthāya5 Jambudīpā idhāgato.
- cattalīsasahassehi6 chalabhiññā mahiddhikā 31 parivārayimsu sambuddham nabhe candam va tārakā.
- Kakusandho lokapajioto7 Devakūtamhi pabbate 32 obhāsetvāna devo va patitthāsi sasāvako
- Ojadīpe Devakūtamhi obhāsetvā patitthitam 33 devo 'va maññanti sabbe na jānanti tathāgatam.8
- udentam arunuggamamhi punnamāse uposathe 34 ujjāletvāna9 tam selam jalamānam sakānanam
- disvāna selam jalamānam obhāsentam catuddisam 35 tuṭṭhahaṭṭhā janā sabbe sarājā Abhaye pure.
- 36 passantu mam janā sabbe Ojadīpagatā narā10 iti buddho adhitthāsi Kakusandho lokanāyako,
- 37 isisammato Devakūto manusse<sup>11</sup> abhipatthito. upaddave pajjarake manussā balavāhanā
- 38 nikkhamitvā janā sabbe sarājā nagarā purā12 tattha gantvā namassanti13 Kakusandham naruttamam.

S. punnakanādako nāma.

S. Bahū janā rogaphutthā bhantamacchā thale yātā 2 thitā socanti te sabbe dummanā dukkhitā narā.

S. cittamhisukham attano.

S. rogabādhena piļite.

S. mocanatthāya.

S. sahassā te.

S. lokanātho.

<sup>345678</sup> S. sabbe maññanti devo va.

S. ujjālesi ca.

<sup>10</sup> S. sasāvakam mam passantu Ojadīpatthitā ime.

<sup>11</sup> S. manussehi.

<sup>12</sup> S. Abhayā purā. 13 S. namo' karnsu.

- abhivādetvāna1 sambuddham rājasenā saratthakā ... ! ......! .... 39 devo 'ti tam maññamānā āgatā te mahājanā.
- anuppattā janā sabbe buddhasettham narāsabham,2 an linigat 40 abhivāsetu me bhagavā saddhim bhikkhugane saha
- aijatanāya bhattena,3 gacchāma nagaram puram. 41 adhivāsesi sambuddho tunhī rājassa bhāsitam.
- adhivāsanam viditvāna rājasenā saratthakā 42 pūjāsakkārapahūte tadā4 puram upāgamum.
- mahā ayam bhikkhusamgho, janakāyo anappako 43 nagarake atisambādhe akatabhūmi pure mama.5
- atthi mayham bahuyyānam6 Mahātittham manoramam 44 asambādham adūrattham pabbajitānulomikam
- patisallānasāruppam patirūpam tathāgatam7 45 tatthāham buddhapamukham samgham dassāmi dakkhinam.
- sabbo jano passeyya tam buddham samghañ ca dassanam.8 46 cattālīsasahassehi bhikkhusamghapurakkhato
- Kakusandho lokavidū Mahātitthamhi pāpuņi. 47 patițthite Mahātitthamhi uyyāne dīpaduttame
- akālapupphehi sanchannā yam kinci ca latā dumā.9 48 suvannamayabhinkāram samādāya mahīpati
- onojetvāna Lankattham10 jalam hatthe akārayi. 49 "im' āham bhante uyyānam dadāmi buddhapamukhe. samghassa phāsuvihāram rammam senāsanam ahū."11
- patiggahesi uyyānam Kakusandho lokanāyako, 50 pakampi dharanī tattha pathamam senāsanam12 tadā.
- pathavīacalam kampetvā thito lokagganāyako;13 51 "aho nūna Rucānandā bodhim haritvā idhāgatā."14

<sup>1</sup> S. namassitvāna.

<sup>2</sup> S. upasankamma Sambuddham idam vacanam abravum.

<sup>3</sup> S. Kho bhattam.

<sup>4</sup> S. kātum.

<sup>5</sup> S. nagaram atisambādham akatā bhū purā mayā.

<sup>6</sup> S. vanuyyānam.

<sup>7</sup> S. mahesino.

<sup>8</sup> S. uttamam. 9 S. sañchannā kālapupphehi, mandena calitā dumā. 10 S. tam tattha.

<sup>11</sup> S. subham.

<sup>12</sup> S. pathame senāsane.

<sup>13</sup> S. disvā pathavīkamp'etam.

<sup>14</sup> S. hareyya cintayi.

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52 Kakusandhassa bhagavato cittam aññāya bhikkhunī gantvā sirīsamahābodhim mūle thatvā mahiddhikā,

- 53 buddho ca icchati bodhi¹ Ojadīpamhi rohanam,² manusā cintayam tattha bodhim āharitum gamā.³
- 54 anumatam buddhasetthena anukampāya pāņino mama iddhānubhāvena dakkhiņasākhā pamuccatu.
- 75 Rucānandā imam vākyam yācamānā katañjali muccitvā dakkhinasākhā patiţţhāsi kaţāhake.
- 56 gahetvāna Rucānandā bodhim suvannakaṭāhake. pañcasatabhikkhunīhi parivāresi mahiddhikā.5
- 57 tadāpi paṭhavī kampi sasamuddam sapabbatam āloko ca mahā āsi abbhuto lomahamsano.
- 58 disvā attamanā sabbe rājasenā saraṭṭhakā añjalim paggahetvāna namassanti bodhim uttamam.
- 59 āmoditā marū sabbe devatā haţţhamānasā ukkuţţhisaddam pavattesum disvā bodhivaruttamam.6
- 60 cattāro ca mahāraja lokapālā yasassino ārakkham sirībodhissa akamsu devatā tadā.
- 61 Tāvatimsā ca ye devā ye devā Vasavattino Yāmo Sakko Suyāmo ca santusito sunimmito sabbe te parivārimsu sirīsabodhim uttamam.
- 62 añjalim paggahetvāna devasamghā pamoditā Rucānandāya sah' eva<sup>7</sup> pūjenti bodhim uttamam.
- 63 sirīsabodhim ādāya, Rucānandā mahiddhikā bhikkhuņīsamghaparibbūļhā ojadīpavaram gami.
- 64 devā naccanti hāsanti<sup>8</sup> pothenti digunam bhujam Ojadīpavaram yantam sirīsabodhim uttamam.
- 65 devasamghaparibbūļhā Rucānandā mahiddhikā ādāya sirīsabodhim Kakusandham upāgami.

<sup>1</sup> S. bodhissa.

<sup>2</sup> S. ropanam.

<sup>3</sup> S. manussä cintayantä tam bodhim haritum ägatä.

<sup>4</sup> S. Rucinandā thitā vākyam vuccamānā.

S. āgatā parivāritā.

<sup>6</sup> S. bodhitaruttamam. 7 S. sah eva Rucinandaya.

<sup>8</sup> S. gāyanti.

- tamhi kāle mahāvīro Kakusandho lokanāvako 66 Mahātitthamhi uyyāne bodhitthāne patitthito.
- Rucānandā sayam bodhim obhāsentam na ropayi, 67 disvā sayam Kakusandho paggahi dakkhiņam bhujam.
- bodhiyā dakkhinam sākham Rucānandā mahiddhikā 68 buddhassa dakkhinahatthe thapayitvābbivadayi.
- parāmasitvā lokaggo Kakusandho narāsabho 69 adāsi rañno' bhayassa: imam thānamhi ropaya.
- yamhi thanampi acikkhi Kakusandho lokanayako.1 70 tamhi thanamhi ropesi Abhayo ratthayaddhano.
- patitthite2 sirīsabodhimhi bhūmibhāge manorame 71 huddho dhanimam adesayi-catusaccam3 sanhakaranam-
- pariyosane satasahassam cattalisa sahassiyo4 72 abhisamayo manussānam, devānam timsa kotiyo.
- sirīsabodhi<sup>5</sup> Kakusandhassa, Konāgamanassa udumbaro, 73 Kassapassāpi nagrodho tayo bodhi vihāraņā.6
- Sakyaputtassa asamassa bodhi assattham uttamam 74 āharitvāna ropimsu Mahāmeghavane tadā.
- 75 Mutasivassa atraja ath' aññe dasa bhātaro Abhayo Tisso Nāgo ca Utti Mattābhayo pi ca
- Mitto Sivo Aselo ca Tisso Khīro ca bhātaro,7 76 Anudevī<sup>8</sup> Anulā ca Mutasivassa dhītaro.
- tadā ca Vijayo agā Lankādīpavaruttamam9 77 tadā abhisitto rājā mutasivassa atrajo etthantare yam ganitam vassam bhavati kittakam?
- dve satāni ca vassāni chattimsa ca samvacchare10 78 sambuddhe parinibbute abhisitto Devānampiyo.11

<sup>1</sup> S. narāsabho.

<sup>2</sup> S. thite. 3 S. catusaccappakāsako.

<sup>4</sup> S. cattalisasahassakam.

S. idh' ahārum should occur before vihāraṇā.

S. hont' ime. S. Sivali.

S. tadā c' āsum duve c'eve Lankādīpamhi uttame.

<sup>10</sup> S. punāparā. 11 S. Devānampi vatisso c'ābhisitto nibbute Jine.

- 79 āgatā rājaiddhivo abhisitte Devānampiye, pharati<sup>1</sup> puññatejāni Tambapannimhi issaro.<sup>2</sup>
- ratanākāram tadā āsi Lankādīpam varuttamam, 80 Tissassa puññatejena uggatā ratanā bahū.3
- disvāna ratanam rājā hattho samviggamānaso 81 pannākāram karitvāna Asokadhammassa pāhiņi.
- disyāna tam pannākāram Asoko attamano ahū; 82 abhisekam nānāratanam puna pāhesi4 Devānampiyassa.
- vālavījanim unhisam chattam khaggañ ca pādukam 83 vethanam sarapamangam bhinkaram nandivattakam
- 84 sivikam sankhāvatamsam adhovimam vatthakotikam sovannapäti-katacchum mahaggham hatthapurichanam\_
- 85 Anotattodakam kājam<sup>5</sup> uttamam haricandanam aruņavaņņamattikam anjanam nāgamāhatam.6
- harītakam āmalakam mahaggham amatosadham 86 satthivāhasatam sālim sugandham sukamāhatam puññakammābhinibbattam pāhesi Asokasavhayo.7
- 87 Lankābhisekatisso ca Asokadhammassa pesito abhisitto dutiyābhisekena Tambapannimhi issaro.8
- 88 dutivābhisittam Tissam atikkami timsa rattivo Uahindo gaņapāmokkho Jambudīpā idhāgato.9
- 89 kārāpesi vihāram so Tissārāmam varuttamam, patitthapesi mahābodhim Mahāmeghayane tadā.
- patitthapesi so thūpam mahantam rāmaneyyakam, 90 akāsi Devānampiyo ārāmañ Cetiyapabbate,
- 91 Thūpārāmam akāresi vihāram Tissaārāmam,10 Vessagiriñ ca kāresi Colakatissanāmakam,

<sup>1</sup> S. pharimsu.

<sup>2</sup> S. nekadhā. 3 S. ratanān' ahum.

<sup>4</sup> S. abhisekäya pähesi anekam ratanam puna.

<sup>5</sup> S. kaññam. 6 S. pannagāhaṭam.

<sup>7</sup> S. pannākāram manoramam.

<sup>8</sup> S. Lankābhiseke Tissassa Dhammāsokena pesitam; punābhisitto so raja.

<sup>9</sup> S. dutivābhiseke tassa atikkantā timsa rattivo.

<sup>10</sup> S. Missakavhayam variant Tissārāmam. Cf. Mahāvamsa, 13. 14, 20; 14.2; 17.23.

- 92 tato yojaniko ārāmo Tissarājena kārito.1 patiţţhapesi mahādānam mahāpelavaruttamam². cattārīsam pi vassāni rajjam kāresi khattiyo ti.
- 93 Muţasivassa atraja ath' aññe catubhātaro, Uttiyo dasavassamhi rajjam kāresi khattiyo.
- 94 atthavassābhisittassa nibbuto dīpajotako. akāsi sarīranikkhepam Tissārāme puratthime.
- 95 paripunnadvādasavasso Mahindo ca idhāgato, saṭṭhivasse paripunne nibbuto Cetiyapabbate.
- 96 samalamkaritvāna punnaghaţam toranañ ca mālagghiyam padīpā ca jalamānā nibbuto dīpajotako³
- 97 rājā kho Uttiyo nāma kūṭāgāram varuttamam dassaneyyam akāresi, pūjesi dīpajotakam.
- 98 ubho devā manussā ca nāgā gandhabbadānavā sabbeva dukkhitā hutvā pūjesum dīpajotakam
- 99 sattāham pūjam katvāna Cetiye pabbatuttame ekacce evam āhamsu : gacchāma nagaram puram.
- 100 ath' ettha vattati saddo tumulo bheravo mahā, idh' eva jhāpayissāma Lankāya dīpajotakam.4
- 101 rājā sutvāna vacanam janakāyassa bhāsato : mahāthūpam karissāmi Tissārāmapuratthime.
- 102 ādāya sakūtāgāram Mahindam dīpajotakam<sup>5</sup> nagaram puratthimadvāram pavisimsu sarājikā.6
- 103 majjhena nagaram gantvā nikkhamitvāna dakkhiņe Mahāvihāre sattāham mahāpūjam akamsu te.
- 104 katvāna gandhacitakam ubho devā ca mānusā thapayimsu rājuyyāne: jhāpayissāma subbatam.
- 105 sakūtāgāram gahetvāna Mahindam dīpajotakam vihāram padakkhinam katvā vandāpesum thūpam uttamam.

<sup>1</sup> S. yojane yojane thane aramo tena karito patitthapesi so tattha dhatuyo ca yatharaham.

Variant Mahāmeghavaruttamam.
 Alankaritvā maggam so mālagghitoraņādihi padīpe jālayitvāna nibbute dipaitale.

jotake. 4 S. Lankādīpassa jotakam.

S. sakūtāgāram ādāya.S. puratthimena nagaram.

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106 ārāma1-puratthimadvārā nikkhamitvā mahājanā akamsu sarīranikkhepam bhūmibhāge samantato.2

- 107 āruļhā citakam sabbe rodamānā katañjali abhivādetvāna sirasā citakam dīpayimsu3 te.
- 108 sadhātum eva tathāsesam jhāyamāno mahāgaņī akamsu thupavaram sabbe ārāme yojanike tadā4
- 109 katam sarīranikkhepam Mahindam dīpajotakam Isibhūmīti tam nāmam samaññā pathamam ahū.

Bhānavāram sattarasamam

S. tadā.

S. manorame.

S. dl. atusesam gahetvana Mahindassa sudhimato aka thupavaram sabbes' vārāmesu ca khattiyo.

## Chapter Eighteen

- 1 Idāni atthi aññe pi therā ca majjhimā navā vibhajjavādā vinaye sāsane paveņipālakā,
- 2 bahussutā sīlasampannā obhāsenti mahim imam, dhutangacārasampannā sobhanti dīpalanjake.
- 3 Sākyaputtā bahū c' ettha saddhammavamsakovidā. bahunnam vata atthāya loke uppajji cakkhumā, andhakāram vidhametvā ālokam dassesi¹ so jino.
- 4 yesam tathāgate saddhā acalā suppatiţţhitā sabbaduggatiyo hitvā sugatim upapajjare.
- 5 ye ca bhāventi bojjhangam indriyāni balāni ca satisammappadhāne ca iddhipāde ca kevalam
- 6 ariyam atthangikam maggam dukkhūpasamagāminam, chetvāna Maccuno senam te loke vijitāvino 'ti.
- 7 Māyādevī ca kaniţţhā sahajātā ekamātukā bhagavantam thanam pāyesi² mātā va anukampikā
- 8 kittitā agganikkhittā chaļabhiññā mahiddhikā Mahāpajāpatī nāma Gotamī iti vissutā.
- 9 Khemā Uppalavaņņā ca ubho tā aggasāvikā Paţācārā Dhammadinnā Sobhitā Isidāsikā
- Visākhā Soņā Subalā ca Samghadāsī vicakkhaņā Nandā ca Dhammapālā ca vinaye ca visāradā etā Jambudīpavhaye vinayaññū³ maggakovidā.
- 11 therikā Samghamittā ca Uttarā ca vicakkhanā Hemā Pasādapālā4 ca Aggimittā ca Dāsikā
- 12 Pheggu Pabbatā Mattā ca Mallā ca Dhammadāsiyā etā daharabhikkhuņiyo Jambudīpā idhāgatā.

I S. dassayi.

<sup>2</sup> S. pāyesi thaññam siddhattham

S. paññātā.
 S. Masāragallā.

- vinayam vācayimsu pitakam Anurādhapuravhaye 13 vinaye pañca vācesum satta c'eva pakaraņe.1
- Saddhammanandi Somā ca Giriddhi pi ca Dāsiyā 14 Dhammā ca Dhammapālā ca vinaye ca visāradā
- dhutavādā ca Mahilā Sobhanā Dhammatāpasā 15 Naramittā mahāpaññā vinaye ca visāradā
- theriyovādakusalā Sātā Kālī ca Uttarā, 16 etā tadā bhikkhuņiyo upasampannā dīpalañjake
- abhiññātā ca Sumanā saddhammavamsakovidā. 17 etā tadā bhikkhuniyo dhutarāgā samāhitā2
- sudhotamanasamkappā saddhammavinaye ratā 18 vīsatibhikkhunisahassehi Uttarā sādhusammatā Sujāta-kulaputtena Abhayena yasassinā.3
- vinayam tadā vācesum piţakam Anurādhasavhaye4 19 nikāye pañca vācesum satta c'eva pakaraņe.
- abhiññātā ca Mahilā saddhammavamsakovidā 20 Samantā Kākavannassa etā rājassa dhītarā,
- purohitassa dhītā ca Girikālī bahussutā 21 Dāsī Kālī tu dhuttassa dhītaro sabbapāpikā,5
- etā tadā bhikkhuniyo sabbapāli durāsadā 22 odātamanasamkappā saddhammavinaye ratā
- vīsatibhikkhunīsahassehi saha Rohanam āgatā,6 23 pūjitā naradevena Abhayena yasassinā vinayam vācayimsu7 piṭakam Anurādhapuravhaye.
- 24 Mahādevī ca Padumā Hemāsā ca yassasinī Unnalā Añjalī Sumā
- etā tadā bhikkhuniyo chalabhiññā mahiddhikā 25 solasabhikkhunisahassehi saha Samghamittägatā,
- pūiitā Tissarājena Devānampiyadassinā 26 vinayam vācayimsu pitakam Anurādhapuravhaye.8

S. saddhammatthitikāmāyo Anurādhavhaye pure.

S. saddhammatthitikāmayo Anural.
 S. etā tadupasampannā ahesum dipalañjake.
 S. visatiya sahassehi bhikkhunihi ca Uttarā.
 S. Anurādhapuravhaye (omits pitakam).
 S. sabbapāpikā - dhītaro' sum apāpikā.
 S. Rohaņamhā āgatā; S. Vīsatiya sahassehi Ro
 S. vinayam tattha vācesum.
 S. vinaya tā vacayimsu puramhi Anurādhake. S. Anurādhapuravhaye (omits piṭakam). S. sabbapāpikā - dhitaro' sum apāpikā. S. Rohanamhā āgatā; S. Visatiya sahassehi Rohana ca tad' āgatā.

- 27 Mahāsoņā ca Dattā ca Sīvalā¹ ca vicakkhaņā Rūpasobhiņī appamattā pūjitā devamānusā².
- 28 Nāgā ca Nāgamittā ca Dhammaguttā ca Dāsiyā cakkhubhūtā Samuddā ca saddhammavaṃsakovidā.
- 29 Sapattā Channā Upālī ca Revatā sādhusammatā etā vinayaggīnam aggā Somanadevassa atrajā<sup>3</sup>.
- 30 Mālā Khemā ca Tissā ca dhammakathikamuttamā vinayam tadā vācayimsu pathamam apagate bhaye.
- 31 Sīvalā ca Mahārūhā saddhammavaṃsakovidā4 pasādikā Jambudīpe sāsanena bahū janā
- 32 vīsatibhikkhuņisahassehi saha Jambudīpāgatā<sup>5</sup> yācitā naradevena Abhayena yasassinā.
- 33 vinayam vācayimsu piţakam Anurādhapuravhaye nikāye pañca vācesum satta c' eva pakarane.
- 34 sa-Samuddanavā devī Sīvalā rājadhitaro visāradā Nāgapālī Nāgamittā ca paņditā
- Mahilā bhikkhunīpālā vinaye ca visāradā Nāgā ca Nāgamittā ca saddhammavamsakovidā, etā tadā bhikkhuniyo upasampannā dīpalanjake.6
- 36 sabbā 'va jātisampannā sāsane vissutā tadā soļasannam bhikkhunī sahassānam uttamā dhurasammatā
- 37 pūjitā Kuţikannena Abhayena yasassinā vinayam vācayimsu piţakam Anurādhapuravhaye.
- 38 Cūlanāgā ca Dhannā<sup>7</sup> ca Soņā ca sādhusammatā abhiññātā ca Saņhā ca saddhammavamsakovidā
- 39 Gamikadhītā mahāpaññā Mahātissā visāradā Cūlasumanā Mahāsumanā Mahākālī ca paņḍitā
- 40 Sambhāvita-kule jātā Lakkhadhammā mahāyasā, Dīpanayā mahāpaññā Rohaņe sādhusammatā

<sup>1</sup> S. Sivali.

S. devamānusapūjitā.

S. aggā vinayavādinam etā venayikān' aggā.

<sup>4</sup> S. Mahāruhā Sīvalī ca.

<sup>5</sup> S. visatiyā sahassehi Jambudipā idh' āgatā. 6 S. etā tad upasampannā ahesum dipalañjake.

<sup>7</sup> S. Dattā.

- 41 abhiññātā Samuddā ca saddhammavaṃsakovidā vibhajjavādī vinayadharā ubho tā samghasobhaṇā,
- 42 etä c' aññā bhikkhuniyo upasampannā dīpalañjake odātamanasamkappā saddhammavinaye ratā
- 43 bahussutā sutadharā pāpabāhirakā ca tā jalitvā aggikkhandhā va nibbutā tā mahāyasā.
- 44 idāni atthi aññāyo therikā majjhimā navā vibhajjavādī vinayadharā sāsane paveņipālakā bahussutā sīlasampanne obhāsenti mahim iman ti.
- 45 Sīvo ca dasa vassāni rajjam kāresi khattiyo, patiţthapesi ārāmam vihāram¹ Nagaranganam
- 46 Sūratisso dasa vassāni rajjam kāresi khattiyo,² kāresi pañcasatārāmam uļāram puññam anappakam.
- 47 Suratissam gahetvāna Damiļā Senaguttakā duve dvādasa vassāni rajjam dhammena kārayum.
- 48 atrajo Muţasivassa Aselo Senaguttake hantvāna dasa vassāni rajjam kāresi khattiyo.
- 49 Eļāro nāma nāmena Aselam hantvāna khattiyo catutāļisa vassāni rajjam dhammena kārayi.
- 50 chandāgatim āgantvāna na dosabhayamohāgatim tulābhūto va hutvāna dhammena anusāsi so.
- 51 hemantam pi ca gimhānam vassānam pi na vassati, satatam megho vassati, sattasattāham pi vassati.
- 52 tîņi adhikaraņāni asitāni vinicchi bhūpati, rattim 'va vassati megho divā pana na vassati.
- 53 Kākavaņņassa yo putto Abhayo nāma khattiyo dasayodhaparivāro, vāraņo Kaņdulo tahim,
- 54 hantvā battimsa rājānam vamsam katvāna ekato, cutuvīsati-vassāni rajjam kāresi khattiyo.

Bhānvāram atthārasamam. mahāvāram nitthitam.

<sup>1</sup> S. manuññam.

<sup>2</sup> S. dasavassam Sūratisso.

#### Chapter Nineteen

- Pasādam māpayi rājā ubbedham navabhūmikam 1 anagghikañ catumukham, pariccaga1 timsa-kotiyo.
- sudhābhūmi thūlaselam mattikam itthakāya ca visuddhabhūmikā c' eva ayojālam tato marumpam²
- Isa-sakkharapāsāņā attha-atthālikā sīlā phalikarajatena dvāsasa, 3
- etāni bhūmikammāni kārāpetvāna khattiyo bhikkhusamgham samodhānetvā3 cetiyāvattasammiti.4
- Indagutto Dhammaseno Piyadassī mahākathī Buddho<sup>5</sup> Dhammo ca Samgho ca Mittanno ca visārado
- 6 Anattano<sup>6</sup> Mahādevo Dhammarakkhito bahussuto Uttaro Cittagutto ca Indagutto ca pandito
- Suriyagutto mahānāgo paţibhāņavisārado, ete kho cuddasa sabbe Jambudīpā idhāgatā.
- Siddhattho Mañgalo Sumano Padumo cāpi Sīvalī 8 Candagutto Suriyagutto Indagutto ca Sagaro Mittaseno Jayaseno Acalena ca dvādasa,
- Suppatițțhito Brahmā ca Nandisena7 Sumanadevī ca. 9 Putto mātā pitā c' eva gihibhūtā tayo janā,
- kārāpesi Mahāthūpam mahāvihāramuttame 10 anaggham vīsati datvā pariccāgo....8
- katapuñño mahāpañño9 Abhayo Duṭṭhagāmaṇi 11 kāyassa bhedā sappañño tusitam kāyam upāgami.

S. cagato.

Variant Marumbam S. marumbakam.

<sup>3</sup> S. samodhāya.

<sup>5</sup> S. Buddharakkhitathero ca thero ca Dhammarakkhito Sangharakkhitathero ca Nittinno ca visārado.

S. Uttinno ca.

S. Sumano Nandisenako.

Cf. Mahāvamsa—pariccāgam cattārica.

<sup>9</sup> Variant mahāpuņņo.

- 12 gamikavattam sunitvā bhikkhusamghassa bhāsato adāsi gamikabhesajjam phāsuvihārasādhakam
- 13 bhikkhunīnam vaco sutvā yathā kāle subhāsitam adāsi bhikkhunīnam ca yadiccham rājaissaro.
- 14 Sīlākathūpam akāresi vihārañ¹ Cetiyapabbate kāresi āsanasālam Jalakam nāma uttamam
- 15 Girināmanigaņthassa vutthokāse tahim kato Abhayagirīti paññatti-vohāro samajāyatha.<sup>2</sup>
- 16 Alavatto Sābhiyo ca Panayo Palaya-Dāthikā cuddasavassam satta-māsam pañca rājāno kārayum.3
- 17 Saddhātissassāyam putto Abhayo nāma khattiyo Dāthikam Damiļam hantvā rajjam kāresi khattiyo.
- 18 Abhayagirim patitthapesi sīlāthūpam cetiyamantare.4 dvādasavassam pañca māsāni rajjam kāresi khattiyo.
- 19 Satta yodhā Abhayassa ārāme pañca kārayum; Uttiyo ca Sāliyo ca Mūlo Tisso ca Pabbato Devo ca Uttaro c' eva ete kho satta yodhino.
- vihāram Dakkhiņam nāma Uttiyo nāma kārayi, Sāliyo Sāliyārāmam, Mūlo ca Mūlāsayam,
- 21 Pabbato Pabbatārāmam, Tisso Tissārāmam akā Devo ca Uttaro c' eva Devāgāram akamsu te.
- 22 Kākavaņņassa atrajo Mahātisso mahīpati dinne kathikam katvāna sālikkhette<sup>5</sup> mahīpati adāsi Summatherassa santacittasa jhāyino.
- 23 yantabhatim karitvāna tīņi vassame anūnakam mahādānam pavattesi bhikkhū koţisahassiyo.7

Bhāṇavāram ekūnavīsatimam.

<sup>1</sup> S. 'rāme.

<sup>2</sup> S. Pulahattho Bāhiyo ca Panayo Pilaya—Dāṭhikā (correct according to Mahāvaṃsa).

<sup>3</sup> S. rajjam te akārayum.4 S. Mahācetiyamantare.

<sup>5</sup> S. katikanı katvā amaccehi sālikkhettam manoramam.

<sup>6</sup> S. tivassañ ca. 7 S. nekasahassiyo.

# Chapter Twenty

- 1 Kākavaņņassa yo putto Tisso nāmā 'tivissuto kārāpesi mahathūpe Tisso vihāram uttamo.
- vihāram kārāpayati Kallakālena uttamam¹ aññe ca bahū vihārā Saddhātissena kāritā.
- 3 caturāsītisahassāni dhammakkhandham mahāraham, ekekadhammakhandhassa² pūjam ekekam akārayi.
- 4 pāsādañ ca akārayi manuññam sattabhūmikam, lohiṭṭhakena chādesi Saddhātisso mahāyaso;
- 5 Lohapāsādakam nāma samaññā paṭhamam ahū. kārāpesi kharāpindam,³ Mahāthūpe varuttame
- 6 kāresi hatthipākāram parivāram monoramam, caturassan ca kāresi talākam tāvakālikam.
- 7 attharasāni vassāni rajjam kāresi khattiyo. katvā aññam bahū puññam datvā dānam anappakam kāyassa bhedā sapañño tusitam kāyam upāgami.
- 8 Saddhātissassa atrajo Thūlathāno 'ti vissuto kārāpesi mahārāmam vihāram Alakandaram dasāham ekamāsañ ca rajjam kāresi khattiyo.
- 9 Saddhātissassa atrajo Lañjatisso<sup>5</sup> 'ti vissuto navavassam chamāsam ca issariyam anusāsi so.
- 10 kārāpesi tilañcanam Mahāthūpe varuttame, patiţthapesi ārāmam Kumbhilādhimanoramam,6
- 11 kārāpesi Dīghathūpam Thūpārāmapuratthato, sīlākañcuke kāresi Thūpamārāmamuttame.

S. Dakkhiṇagirivihārañ ca Kallakalenam eva ca.

<sup>2</sup> S. dhammakkhandhāny' anussaram.

<sup>3</sup> S. kañcukañ ca. 4 S. manorammam. 5 Variant Lajjitisso.

S. Girikumbhilanāmakam.

- 12 Lajjitissamh'ı uparate kanittho tassa kārayi rajjam chal eva vassāni Khallāṭanāganāmako.
- 13 kam Mahārattako nāma hantvā Khallāṭakam camūpati rajjam kāresi dinekam paduṭṭho akataññuko.
- 14 tassa rañño kaniţtho tu Vaţṭagāmanīnāmako duttham senāpatim hantvā pañāmāsam rajjam kari.
- 15 Pulahattho tu Damiļo tīņi vassāni kārayi. duve vassāni Bāhiyo camūpati rajjam kari.²
- 16 hantvā tam Panayamāro satta-vassāni kārayi. tam hantvā Palayamāro satta māsāni kārayi.
- 17 tam hantvā Dāţhiyo nāma duve vassāni kārayi ete pañca Damiļajātā antarikabhūpati satta māsāni cuddasa vassāni kārayum rajjam.
- Vaţţagāmani mahārāja āgantvāna mahāyaso Dāţhikam Damiļam hantvā sayam rajjam akārayi
- 19 Vaţtagāmani Abhayo so evam dvādasa vassāni³ pañcamāsesu ādito rājā rajjam akārayi.
- 20 Piţakattayapāliñ ca tassa aţţhakatham pi ca mukhapāţhena ānesum pubbe bhikkhū mahāmatī.
- 21 hāṇim disvāna sattānam tadā bhikkhū samāgatā ciraṭṭhitattham dhammassa potthakesu likhāpayum.
- 22 tass' accaye Mahācūlī Mahātisso akārayi rajjam cuddasa vassāni dhammena ca samena ca.
- 23 saddhāsampanno so rājā katvā puññāni nekadhā catuddasannam vassānam accayena divam agā.
- 24 Vaţţagāmanino putto Coranāgo 'ti vissuto rajjam dvādasa vassāni coro hutvā akārayi.
- 25 Mahācūlissa yo putto Tisso nāmā 'ti vissuto rajjam kāresi dīpamhi tīņi vassāni khattiyo.
- 26 Sivo nāma yo rājā Anulādeviyā samvasi,4 ekavassañ ca dvemāsam issariyam anusāsi so.

<sup>1</sup> S. mate Lajjikatissamhi.

S. akā rajjam camūpati.
 S. vassakam.

<sup>4</sup> S. vasi.

- 27 Vaţuko nāma yo rājā Damilo aññadesiko ekavassañ ca dvemāsam issariyam anusāsi so.
- 28 Tisso nāmāsi so rājā kaṭṭhabhatīti¹ vissuto, ekavass' ekamāsañ ca rajjam kāresi tāvade.²
- 29 Niliyo nāma nāmena Damiļarājā 'ti vissuto kāresi rajjam temāsam³ issariyam anusāsi so.4
- 30 Anulā nāma sā itthī<sup>5</sup> hanitvāna naruttame catumāsam Tambapannimhi<sup>6</sup> issariyam anusāsi sā.
- 31 palāyitvā pabbajitvā kāle pattabalo idha āgato Anulam hantvā devīm tam pāpamānasim,
- 32 Kuţikannatisso nāma Mahāculissa atrajo rajjam gahetvā dīpasmim dhammena anusāsi so. uposathagharam kāresi vihāre Cetiyapabbate,
- 33 gharassa purato<sup>7</sup> kāresi sīlāthūpam manoramam, ropesi bodhim tatth' eva mahāvatthum akārayi.
- 34 bhikkhuninam ca atthaya jantagharam akarayi, Padumassare ca uyyane pakarañ ca akarayi,
- 35 Khemam va Duggam ganhāpesi<sup>8</sup> taļākam vatikālikam,<sup>9</sup> Setuppalādi ganhāpesi Vannakālam manoramam, dvevīsati ca vassāni rajjam kāresi khattiyo.

Bhāṇavāraṃ vīsatimaṃ.

S. därubhati ti.

<sup>2</sup> S. pure rajjam akārayi.

S. chammāsam.

S. Tambapannimhi issaro.

<sup>5</sup> S. devi.

<sup>6</sup> S. ca dipamhi.

S. purato tassa.S. khanāpayi.

S. Khemaduggañ ca käresi mahāvāpim manoramam setuppalādi vāpiñ ca vaņņakah nāma mātikam.

# Chapter Twenty One

- Kuţikannassa atrajo Abhayo nāma khattiyo Mahāthūpavare ramme sayam dassanam āgami.
- 2 khīṇāsavā vasippattā vimalā suddhamānasā sajjhāyanti dhātugabbhe pujanatthāya gaṇhāti.
- 3 rājā sutvāna sajjhāyam dhātugabbhe monorame thūpam padakkhiņam katvā catudvāresu nāddasa.
- 4 samanatato namassitvā narindo¹ sajjhāyam uttamam iti rājā vicintesi: "sajjhāyam kattha ganhāti?
- 5 catudvāre na gaņhāti, bahiddhāpi na gaņhare, anto va dhātugabbhasmim sajjhāyam ganhanti² pesalā;
- 6 aham pi daṭṭhukāmo 'mhi dhātugabbham varuttamam sajjhāyam pi sunissāmi bhikkhusamgañ ca dassanam."
- 7 rañño samkappam aññāya Sakko devānam issaro pāturahū dhātugabbhasmim therānam ajjhabhāsatha:
- 8 rājā bhante daṭṭhukāmo dhātugabbhassa antaram saddhānurakkhaṇatthāya dhātugabbham nayimsu te.
- 9 disvā dhātugharam rājā vedajāto katañjalī akāsi dhātusakkāram mahāpūjā ca sattāham.3
- 10 madhubhandapujam kāresi sattakkhattum varuttamam,4 akāsi sabbapujañ ca sattakkhattum anagghikam,
- 11 aññam pūjañ ca kāresi sattakkhattum yathāraham, sattakkhattum ca kāresi dīpapūjam punappunam,
- 12 pupphapujam akāresi sattakkhattum manoramam, puritajalapujam sattāham dakapujañ ca sattāham.5

<sup>1</sup> S. sutvā.

<sup>2</sup> S. sajjhayanti' dha.

<sup>3</sup> S. pūjam sattāhakam pi ca.

<sup>4</sup> S. manoraman,

<sup>5</sup> S. sattāham tatthakāravi.

- pavāļamayajālañ ca kārāpesi anagghikam 13 Mahāthūpe paţimukka cīvaram iva pārutam.
- dalham katvā dīpadaņdam thūpapādasamantato 14 sappināļiñ ca pūretvā dīpañ jālesi sattadhā.
- telanāļim ca pūretva thūpapādasamantato 15 teladīpañ jalāpesi cuddasakkhattum punappunam.
- gandhodakena püretva kilañjam1 katvāna matthake 16 pattharitvā uppalahatthe sattakkhattum akārayi.
- thūpassa pacchimokāse taļāke Khemanāmake2 17 yojetvā yantakam tattha udakapūjam akārayi.
- 18 samantā yojanam sabbam kusumānañ ca ropavi. akāsi pupphagumbañ ca Mahāthūpe varuttame.
- makulapupphitam puppham samānetvāna khattiyo 19 akāresi pupphagumbam cuddasakkhattum punappunam.
- 20 nānāpuppham samocitvā sālindam sahapākāram pupphathambham kāretvāna sattakkhattum punappunam.
- .....addasa nānārūpam vicitrakam 21 .....akāsi samānarūpāni khattiyo3
- 22 sudhākammam akāresi Mahāthūpe varuttame abhisekam karitvāna akāsi sudhāmangalam.4
- 23 Sakyaputto mahāvīro assatthadumasantike sabbadhammapativedham akārayi aņuttaro.
- 24 thito Meghavane ramme yo rukkho dipajotano tam bodhim pi abhisekam khattiyo akāsi sinānam.5
- vassam vutthā pavāresum bhikkhusamghāsukhāvahā, 25 pavāraņānuggahāya pavāraņadānam akāsi so.
- adāsi candanam dānam bhikkhusamghe gaņuttame, 26 balabheriñ ca adasi Mahathupe varuttame.6
- 27 Lankāmadamadā c' eva setthakanaṭanāṭakā7 sabbesam samkharitvāna Mahāthūpe adāsi so.

S. Tissanāmake.

S. mahāthūpavare tahim.

<sup>1</sup> S. katam. 2 S. Tissanā 3 S. nānārūļ 4 S. thūpam 5 S. bhūpati 6 S. mahāth S. nānārūpāni kāresi pūjanatthāya khattiyo.

S. thūpammangalam. S. bhūpati.

S. Lankātalam adā c' eya Lankātale ca ye āsum.

- 28 visākhamāse puņņamāyam sambuddho upapajjatha, tam māsam pūjanatthāva atthavīsati akāravi.
- 29 Mahāmeghavane ramme Thūpārāme varuttame1 kāresi uposathāgāram ubhovihāramantare
- 30 akā aññam bahum puññam dānañ cāpi anappakam² atthavīsati vassāni rajjam kāresi khattiyo.
- Kutikannassa yo putto Nāganāmo' si khattiyo 31 kāresi ratanamayam iţţhakādim varuttame.
- 32 dhammāsanañ ca sabbattha Ambatthalathūpamuttame.3 giribhandagahanam nama mahapujam akarayi.
- vavatā Lankādīpamhi bhikkhū atthi supesalā 33 sabbesan cīvaram' dāsi bhikkhusamghe ganuttame, dvādasāni so vassāni rajjam kāresi khattiyo
- Mahādāthikassa putto Amandagāmaņi nāma Abhayo iti vissuto 34 khanāpesi udapānam Gāmenditaļākam pi ca,4
- 35 Rajatalenam kāresi, thūpassa rajatamayam chattātichattam kāresi Thūpārāme varuttame.
- Mahavihāre Thūpārāme ubhopāsādamuttame 36 bhandagaram akaresi bhandalenam ca sabbaso,
- māghātañ ca akāresi Tambapannitale pi ca.5 37 nava vass' attha māsāni rajjam kāresi khattiyo.
- tass' eva kanitthako rājā Kanirājānu 'ti vissuto 38 paripunnatīni vassāni rajjam kāresi khattiyo.
- Amandagāmaniputto Cūlābhayo 'ti vissuto 39 patitthäpesi so rājā Gaggarārāmam uttamam.
- 40 rajiam kāresi vass' ekam Cūlābhayo mahīpati. Sivalī nāma sā itthī6 Revatī iti vissutā
- catumāsam rajjam kāresi rañño Amandadhītaro.7 41 Amandabhāgineyyo tu Sivalim apanīya tam



S. mahipati.

S. adā dānam anappakam.

S. ambatthalavare tahim.

S. Mahādāthikaputto so Amandagāmani nāmako Abhayo' vissuto rājā āsi dipamhi issaro, khaṇāpesi etc. S. ānāpesi aghātañ ca dipamhi Tambapaṇṇiye.

S. devi.

<sup>67</sup> S. dhitā Amandarājino.

- 42 Ilanāgo 'ti nāmena rajjam akārayi pure. Ilanāgo nāma rājā suņitvā kapijātakam
- 43 Tissadūrataļāke ca khaņāpesi arindamo. chahi vassehi¹ so rajjam kāresi dīpalañjake.
- 44 Sivo 'ti nāma nāmena Candamukho 'ti vissuto akāsi Manikārāmam vihāre Issaravhaye.
- 45 tassa rañño mahesī ca Damiladevīti vissutā tañ ñeva gāme attano vaṭṭam² adāsi ārāme. satta mās' aṭṭha vassāni rajjam kāresi khattiyo.
- 46 Tisso ca nāma so rājā Yasalālo 'ti vissuto satta mās' aṭṭha vassāni rājā rajjam akārayi.
- 47 dvārapālassa atrajo Subharājā 'ti vissuto kārāpesi Subhārāmam Villavihāram manoramam.
- 48 pariveņāni kāresi attanāmena samakam,3 chamhi vassamhi so rājā issariyam anusāsi so.

Bhāṇavāraṇ ekavīsatimam

S. cha vassāni ca.

S. vaţţañ ca adā' rămassa sā tadā.
 S. parivenam akāresi attanāmena so tadā chavassāni ca dīpamhi rājā rajjam akārayi.

#### Chapter Twenty Two

- 1 Vasabho nāma so rājā vihāre Cetiyapabbate dasa thūpāni kāresi kittiphalavaruttame.<sup>1</sup>
- 2 Issariye nāma ārāme vihāram ca manoramam kāres' uposathāgharam dassaneyyam monoramam
- 3 Balabheriñ ca kāresi Mucelam vihāram uttamam. sampatte tīņi vassāni chaļāni civaram adā.<sup>2</sup>
- 4 sabbattha Lankādīpasmim ārāme santi jinnake,3 kāresi sabbatth' āvāsam dhammikapūjam mahāraham.
- 5 cetiyagharam kāresi Thūpārāme varuttame. kāresi<sup>4</sup> pūjayī rājā catucattalīsa anūnakam.
- 6 Mahavihāre Thupārāme vihāre Cetiyapabbate paccekāni sahassāni teladīpañ jalāpayi.
- 7 Mayantim Rājuppalavāpim Vaham Kolambanāmakam Mahānikkhavaţţivāpim Mahārāmettim eva ca5
- 8 Kehālam Kālīvāpiñ ca Jambuţiñ Cāthamañganam<sup>6</sup> Abhivaḍḍhamānakañ ca icc ekādasa vāpiyo.
- 9 dvādasa mātikā c² eva subhikkhattham akārayi. puññam nānāvidham katvā pākāram parikham pure,<sup>7</sup>
- 10 dvāraţţālam akārayi, mahāvatthuñ ca kārayi tahim tahim pokkharanī khanāpesi nagare pure.8
- 11 Ummaggena pavesayi udakam rājakuñjaro. catucattālīsa vassāni rajiam kāresi issaro 'ti

l S. pūjañ cā 'nekam uttamam.

<sup>2</sup> S. adāsi bhikkhusanghassa cīvaran ca anappakam.

<sup>3</sup> S. ārāmā santi jiņņakā.

<sup>4</sup> S. tatth' eva.

<sup>5</sup> S. Mahāgāmavhayam dvayam.

<sup>6</sup> S. Jambattiñ cātha manganam.

S. Parikhäpākāram pure.

<sup>8</sup> S. puruttame.

- Vasabhass' atrajo1 putto Tisso 'ti vissuto 12 ārāmam Mangalanāmakam kārāpesi mahīpati. kāresi rajjam dīpasmim tīņi vassāni tāvade 'ti.
- Tissassa atrajo putto Gajabāhukagāmani 13 kārāpesi mahāthūpam Abhayārāme manorame
- matattham Gāmaņināmam taļākam kāresi nāyako, 14 kārāpesi ca ārāmam Rammakam nāma issaro. dvevīsati ca vassāni2 dīpe rajjam akārayīti.
- Mahallanāgo 'ti nāmena Tambapannimhi issaro 15 Sājilakandakārāmam, dakkhine Gotapabbatam,
- Dakapāsāņaārāmam, vihāram Sālipabbatam. 16 kārāpesi Tanavelim,3 Rohaņe Nāgapabbatam.
- ārāmam Girisālikam kārāpesi vināyako4 17 chavassam rajjam kāretvā gato so āyusamkhaye 'ti.
- 18 Mahallanāgassa putto Bhātutisso 'ti vissuto5 Mahāmeghavanuyyānam rakkhanatthāya issaro
- 19 kārāpesi parikkhepam pākāram6 dvāraţţālakam kārāpesi ca so rājā ārāmam Varanāmakam.
- 20 Gāmaņim nāma taļākam khaņāpetvā7 vināyako pādāsi bhikkhusamghassa Bhatutisso vināyako8
- 21 khanāpesi taļākam tam Randhakandakanāmakam,9 kāres' uposathāgāram Thupārāme manorame.
- 22 mahādānam pavattesi bhikkhusamghe vināyako catuvīsati vassāni rajjam dīpe akārayīti.
- 23 tassa kanittho nāmena Tisso iti suvissuto kāres' uposathāgāram Abhayārāme manorame.
- 24 kāresi dvādasatthānam Mahāvihāramuttame, vihāram kāresi so thūpam Dakkhinārāmasavhaye,10

S. accaye.

S. dipe bāvisa vassāni. S. Tenavelim.

S. tath' eva Girisālin ca antoratthe akārayi.

S. Putto mahallanāgassa Bhātiyatissavissuto.

S. kārāpesi parikkhepa-pākāram dvāra-bandhanam. S. Mahāgāmanikam vāpim khanāpetva mahipati.

S. Bhātiyatissa-vissuto. Variant Rattakandakam.

<sup>10</sup> S. Mahāvihāre dvādasa pāsāde ca akārayi thūpassa geham kāresi Dakkhinārāma-avhaye.

- tato aññam bahu puññam kalyāne1 buddhasāsane. 25 atthārasāni2 vassāni issariyam akārayīti.
- Tissasa atrajā<sup>3</sup> puttā rājārahā dve bhātukā 26 rajjam kāresi dīpamhi tīni vassāni nāyakā.
- Vañkanāsikatisso tu Anurādhapure rajjam 27 tīņi vassāni kārayi puññakammānurūpavā.
- Vankanāsikatissassa accave kārayi suto, 28 rajjam dvāvīsa vassāni Gajabāhukagāmani.
- Gajabāhuss' accayena pasuro tassa rājino 29 rajjam Mahallakanāgo chabbassāni akārayi.
- Mahallanāgass' accayena putto Bhātikatissako 30 catuvīsati vassāni Lankārajjam akārayi.
- Bhātikatissaccayena tassa kannittha-Tissako 31 atthārasa samā rajjam Lankādīpe akārayi.4
- Kanitthatissaccayena tassa putto akārayi 32 rajjam dve yeva vassāni Khujjanāgo 'ti vissuto.
- Khujjanāgakanittho tam rājā ghātiya bhātikam5 33 ekavassam Kuñjanāgo rajjam Lankāya kārayīti.
- Sirināgo laddhajayo Anurādhapure vare 34 Lankārajjam akāresi vassān' ekūnavīsati,
- Sirināgo nāma nāmena Mahāthūpam varuttamam 35 pūjesi ratanamālena, chattam thūpe akārayi.
- kāresi' posathāgāram Lohapāsādam uttamam, 36 ūnavīsati-vassāni rajjam kāresi khattiyo 'ti.
- Sirināgassa atrajo Abhayo nāma mahīpati 37 adāsi bhikkhusamghassa dvesatasahassarūpiyā.6
- pāsānavedim akāsi mahābodhisamantato varuttame. 38 dvāvisa vassāni rājā issariyam anusāsi so 'ti.7

S. akāsi.

S. atthavisati.

S. accaye, nāyakā S. bhāmipā.

S. atthavisativassāni dipe rajjam akārayi.

S. ghātetvā sakabhātukam.

S. dvīhi satasahassehi nekavatthāni gāhiya adāsi bhikkhusanghassa vattha-6 danam mahagghikam.

S. kāresi nagare rajjam atthavassāni so tadā.

- 39 tassa kaniţţho rājā tu Tissako isi vissuto Abhayārāme Mahāthūpe kāresi chattam uttamam
- 40 Mahāmeghavane ramme Abhayārāme manorame akāsi suvaņņathūpam¹ ubhovihāramuttame.
- 41 sutvā gilānasuttantam Devatherassa bhāsato adāsi gilānabhesajjam pañcāvāsam varuttamam
- 42 rattim acchariyam disvā ārāmam Dassamālinim, mahābodhimanorame dīparūpe patiţthāsi.2
- 43 tassa rañño tu vijite dīpanti akappiyam bahum, Vitaņdavāde dīpetvā dūsesum jinasāsanam.
- 44 disvä räjä päpabhikkhü düsente jinasäsanam kapilämaccam ädäya akäsi päpaniggaham
- vitandavādam madditvā jotayitvāna sāsanam³ Hatthapanhīhi pāsādam adā Meghavanodanam.⁴ dvevīsati tu vassāni rajjam kāresi issaro 'ti.
- 46 Tissassa atrajo<sup>5</sup> putto Sirināgo 'ti vissuto rajjam kāresi dīpamhi dve vassāni anūnakam.
- 47 mahābodhissa sāmantā pākārañ cātha maņḍapam akārayi pāsādikam Sirināgavhayo ayam.
- 48 Saṅgatisso 'ti nāmena Mahāthūpe varuttame sovaṇṇamaya-chattāni kāresi thūpamatthake.
- 49 maņimayam sikhāthūpam Mahāthūpe varuttame6 tassa kammassa nissande pūjā kāresi tāvade.
- 50 Andhakavindasuttantam Devatherassa bhāsato<sup>7</sup> catudvāre dhuvayāgum paṭṭhapesi arindamo.
- Vijayakumārako nāma Sirināgassa atrajo pituno accaye rajjam ekavassam akārayi.
- rajjam cattāri vassāni Samghatisso akārayi, Mahāthūpamhi chattam so hemakammañ ca kārayi.

S. rājā thūpañ ca.

<sup>2</sup> S. mahābodhisamipamhi diparukkhe akārayi.

<sup>3</sup> S. jotayī jinasāsanam.

<sup>4</sup> S. Sattipanhikapäsädam akä Meghavane tahim.

S. accaye. S. akārayi.

S. Andhakavindakam sutvā.

- 53 Samghabodhī nāmena rājā āsi susīlavā, dve vassān' eva so rājā rajjam kāresi khattiyo.
- 54 ramme Meghavanuyyāne dhuvayāgum arindamo paţţhapesi salākaggam Mahāvihāramuttame.
- 55 Abhayo nāma nāmena Meghavaņņo 'ti vissuto kāresi sīlāmaņḍapam Mahāvihāramuttame.
- 56 padhānabhūmim kāresi Mahāvihārapacchato, kāresi bodhiparivāram sīlavedim anuttamam¹
- 57 silāparikhañ ca kāresi tornañ ca mahāraham, kāresi silāpallankam mahābodhigharuttame.2
- 58 uposathagharam kāresi Dakkhinārāmamantare. adāsi so mahādānam bhikkhusamghaganuttame.
- 59 katvā rājagharam rājā mahāvatthum manoramam bhikkhusamghassa datvāna pacchā rājā paţiggahi.
- 60 vesākhapūjam kāresi rājā Meghavane tadā terasāni hi vassāni issariyam akāsi so 'ti.
- 61 atrajo Meghavannassa Jetthatisso mahipati rajjam kāresi dīpamhi Tambapannimhi issaro.
- 62 maņim mahaggham pūjesi mahāthūpe varuttame. katvāna lohapāsādam pūjetvā manim uttamam.
- 63 Maņipāsādo 'ti paññattim kārāpesi narāsabho. kārāpetvāna ārāmam Pācīnatissapabbatam
- 64 pādāsi bhikkhusaṃghassa narindo Tissasavhayo. Alambagāmataļākam³ khanāpetvā mahīpati
- 65 aţţha samvaccharam pūjam kārāpesi narāsabho rajjam kāresi so rājā dasa vassāni4 Tambapannike.
- Jeţţhatissaccaye tassa Mahāseno kaniţţhako sattavīsati vassāni rājā rajjam akārayi.
- 67 tadā so rājā cintesi sāsane dvīsu<sup>5</sup> bhikkhūsu ke dhammavādino bhikkhū ke ca adhammavādino, ke lajjī ke alajjino?

5 S. neka.

S. silāvedim akāresi mahābodhisamantato.
 Variant — mahābodhivaruttame.

<sup>3</sup> S. Alambagāmavāpim so khanāpesi mahīpati.

<sup>4</sup> S. rajjam kāresi dīpamhi dasavassāni bhūpati.

- vicinetvā imam attham gavesanto lajjipuggale 68 addasa pāpake bhikkhū assamaņe paţirūpake.1
- pūtikunapasadise vattam va nīlamakkhike 69 asante assamaņake addasa paţirūpake2
- Dummittam Pāpasoņam ca anņe ca alajjipuggale; 70 upento pāpake bhikkhū attham dhammañ ca pucchi so.
- Dummitto Pāpasoņo ca aññe ca alajjipuggalā 71 rahogatā mantayanti dūsanatthāya subbate.
- ubhosamaggabhāvissam anuññātam Kumārakassape 72 akappiyañ ti dīpesum dussīlā mohapārutā.3
- Chabbaggiyānam vatthusmim ananuññātam dantavattakam 73 anuññātañ ti dīpesum alajjī dantagaņikā,4
- imañ c' aññam bhikkhu attham aññe bahu akāraņe.5 74 adhammo iti dīpesum alajjī lābhahetukam
- 75 asādhusamgamen 'evam yāvajīvam subhāsubham katvā gato yathākammam so Mahāsenabhūpati.
- 76 tasmā asādhusamsaggam ārakā parivajjiya ahim vāsivīsam vāsu kareyy' atthahitam bhave6 'ti

Dīpavamsam nitthitam Nibbānapaccayo hotu

S. jinasāsanadūsake.

S. jegucche pāpacārino. S. Ubho samaggā hutvāna anuññātam dhammikam tadā, akappiyañ ti dipesum mahāvihāravāsinam.

S. pāpadhammino.

S. desitāni ca nekāni dhammavatthūni gāhiya. S. budho.



# DIPAVAMSA

TRANSLATION



# THE CHRONICLE OF THE ISLAND OF CEYLON

## Chapter One

Salutation be to the Blessed One, the Elect and the Most Exalted Buddha.

1. Listen to me,<sup>1</sup> I shall relate the Chronicle<sup>2</sup> of the Buddha's coming to the island, the arrival of the relic and the Bo-Tree and the advent of the Buddha's religion in the island and of the doctrine of the teachers who made the collection as well as of the advent of the chief of men.<sup>3</sup>

2. Listen to me attentively that which gives birth to joy and delight,<sup>4</sup> full of faith, pleasant and that which consists of various forms.

1 Sunātha me—This expression is significant as a form of supplication made by an individual who was in the role of a narrator or author of the Chronicle.

orable deeds. Vanisa means race, family, lineage, dynasty, etc.

It may also be translated as the rise of the schools of teachers, the propagation of the religion in the island and the coming of (Vijaya), the chief

or men.

4. Pitipāmojjajananam means generating joy and gladness.

<sup>2</sup> Vamsa—This word was taken to mean tanti (lineage) which is just another word for anvaya. Vamsa, tanti and anvaya carry with them the idea of paramparā or lineal succession. Among the Brāhmaņas the Vamsa-Brāhmaṇa contains the lineal succession of ancient brahmin teachers. The Buddhavaṃsa is the only Pali Canonical work which bears the Vaṃsa title. Here too we have just a lineage of the greatest known teachers of mankind. As between the Vaṃsa and the Apadāna we can draw a broad distinction premising that the main interest of the former lies in setting forth the lineage or succession, while the latter is primarily concerned with the edification of the tradition of meritorious and memorable deeds. Vaṃsa means race family, lineage, dynasty, etc.

- 3. You accept respectfully the faultless good saying2 with an elated mind, happy, delighted and contented
- 4. Listen all attentively, I shall narrate the Chronicle handed down from generation to generation, highly praised, described in various ways in it,3 like many flowers joined together.4
- 5. Listen to the eulogy of the island, incomparable, that which deals with the lineage of the best dwellers,5 original,6 unrivalled7 and well-narrated, handed down by the elect, described by the noblest and adored by the righteous.
- 6. The best of men sat on the couch, bull-like,8 steady, firm, and unmoved, establishing himself in the four divisions.
- 7. The bull among men, the best among the bipeds,9 sitting on the excellent couch at the foot of the king of trees, did not tremble, seeing Māra with his army like a fearless maned lion.
- 8 & 9. Setting at naught the doctrine of Māra and putting him to flight with his army, the victorious one, delighted, wise, tranquil-minded, and meditative, wisely paying attention to the subjects<sup>10</sup> for ecstatic meditation<sup>11</sup> and spiritual insight, gained a thorough knowledge of many qualities manifested in various forms.

Bhadrāvacanam means good words.

Bahunābhivaņņitam means 'described by many'.

Sakkaccam does not mean attentively as rendered by Oldenberg.

Etamhi nānākusumam va ganthitam may also be translated as this being like a garland woven of many kinds of flower.

In the Mahāv. Commy., P.T.S., I. p. 35 occurs Vamsavaraggavādīnam which means the lineage of the best holders of the doctrine.

Apubbam also means 'new', 'not existing before'.

Anañāmm means 'not like others.'

<sup>8</sup> Asabham—Oldenberg wrongly translates it as 'worthy of the eminent'.
9 Dipadānam may me an among 'men'.
10 Oldenberg's translation does not seem to be correct.

<sup>11</sup> Kammatthānas are forty in number (cattālīsa). Kammatthāna is one of the modes of Buddhist analytical meditation. Some have taken Kammatthānas as objects of meditation (vide Visuddhimagga, I. 84—117).

- 10. One having supernatural insight or wisdom, the greatly wise one, mastering the knowledge of former existences and the celestial insight, spent three watches of the night.
- 11. Subsequently in the last watch of the night he turned the causes of existence; the extremely lucky one<sup>1</sup> paid attention to the direct and contrary order.
- 12. Knowing the Norm by means of exact knowledge, the greatly wise One, who was emancipated by destroying substratum<sup>2</sup> (of existence), instructed in the getting rid of (evil things) and the contemplation of the Path.
- 13. The Great Sage, the Perfectly Enlightened One, obtained the excellent omniscience.<sup>3</sup> The designation, the Buddha (enlightened) came into existence for the first time.
- 14. The Giver of Light, having understood and made an utterance of all qualities, spent a week on the excellent couch.
- 15. He, who was free from sin, who had performed his duties and in whom all fears disappeared, elated with joy, happy and delighted, thought of welfare to many.

16. In a brief measure of time the Enlightened one looked to the whole world; opening the five

sorts of vision,5 he saw the multitude.

17 & 18. The best of the bipeds sent forth the all pervading knowledge; the Teacher, who was free from passion, saw the most excellent island of Lankā, beautiful, possessed of seasons, alms easily obtainable, and mine of jewels, frequented by the former Buddhas, and served by the group of the Elect.

Oldenberg wrongly translates sirighano as the glorious one.

Oldenberg wrongly translates upadhi as human passion.
 Sabaññutañāṇa means omniscience. Oldenberg is wrong here.

<sup>4</sup> Some translate it as exalted utterance (udānam).
5 They are as follows:—mamsacakkhu, dibbacakkhu, paññācakkhu, samantacakkhu and Buddhacakkhu.

<sup>6 &#</sup>x27;Irresistible power of his knowledge' does not seem to be correct.

- 19 & 20. Having seen the excellent island of Lanka, well-cultivated, and the abode of the Elect, knowing the proper and improper time, the Compassionate One thought thus: In this time the Yakkhas, Bhātas and Rakkhasas, in the island of Ceylon, all of them are too detestable to be adopted by the Buddha. It is possible to root out their army.
- 21. Having removed the Yakkhas, Pisācas and Avaruddhakas,<sup>2</sup> making the island peaceful, I shall cause men to live (there).
- 22. Let these sinners stay as long as their life is completely lived; there will be the time for preaching the religion there in the excellent island of Ceylon.
- 23 & 24. I lifting up beings and making many people believing, pointing out the path, the road, and the noble path, free from attachment, attain nirvāṇa (perfect beatitude) like the sun already set. On the fourth month of the parinibbāna the First Council will be held.
- 25. One hundred and eighteen years later the Third Council is held for the spread of the religion.
- 26. There will be a king greatly virtuous and powerful in this Jambudīpa (continent of India), famous as Asokadhamma.
- 27. The son of the king Asoka, Mahinda, will be learned and endowed with knowledge, to make the island of Ceylon full of faith.
- 28. The Enlightened One knew this cause, furnished with many advantages; the Blessed One guarded this island in proper and improper times.

Balam lit. means strength.
 Same as the yakkhas—cf. Dhammapada Commy. II, 237—238: cf. Jāt. VI, 575.

- 29. Couch, Animisa shrine,1 a covered place, and a jewelled house, Ajapāla banyan tree,2 Mucalinda snake,3 with Khīrapāla4 grove as the seventh.
- 30. The conqueror, having performed various duties, seven times, during seven days, the hero went to Benares to turn the Wheel of Law.
- 31. Having turned the Wheel of Law and explained the excellent Dhamma (Norm) there was the conversion of 18 kotis of beings.
- 32. Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji, these five great Elders became emancipated at the preaching of the discourse on the characteristic of unreality.
- 33. The Conqueror while staying at the Deerpark in Benares lifted up four friends of Yasa6 and also fifty boys.
- 34. Having spent the rainy season while dwelling at Benares the Tathāgata (Buddha) lifted up the Bhaddavaggiya monks in the Kappāsika thicket.7
- 35. Gradually moving about, the Teacher who was free from passions, went to Uruvelā<sup>8</sup> and saw the Jatila named Uruvelakassapa.

<sup>1</sup> This cetiya was built on the spot where the Buddha spent a week after his

enlightenment, gazing at the seat of his great victory at the foot of the Bo-tree (Cf. Jātaka I. 77), Cf. Jinacarita V. 205; Lalitavistara Ch. 24, p. 380. The Buddha stayed in its house. It protected him from rain, dust etc, with the help of its hood. Lalitavistara, Ch. 24, p. 379; Rockhill. The

<sup>With the help of its hood. Latitavistara, Ch. 24, p. 379; Rockini. The Life of the Buddha, p. 35.
Also known as the Khīrikā forest. The Buddha spent a week here at the foot of the palm tree (Lalitavistara, Ch.24, p. 381).
These five Elders engaged themselves in serving the Master and they formed his first batch of devoted disciples (Vinaya I. 13 Majjhina I. 170; II; 94; Samyutta III. p. 66; Lalitavistara Ch. 18, p. 264) (Anattalakkaṇasutta, Vinaya, I. 12 ff; Jat I. 82).
Vinaya, I. 15, 20: Dhommanada, I. 72 - Vimala, Subāhu, Punnaii &</sup> 

<sup>6</sup> Vinaya, I. 15—20; Dhammapada, I. 72 — Vimala, Subāhu, Puṇṇaji & Gavampati.

<sup>7</sup> It was near Uruvelā. Vide Vinaya, I. 23 ff.; Jāt. I. 82; Dhammapada Commy. I. 87.

<sup>8</sup> It was in Magadha. It was at the foot of the Ajapāla banyan tree on the bank of the river Neranjanā where the Buddha lived (Samyutta, I, 103 ff; 122; V. 167, 185). It may be identified with the modern village of Urel near Bodh-gaya (A.S.I. Annual Report, 1908—1909, pp, 139 ff).

- 36. The best of men subdued the snake in the firehouse. All seeing the wonder invited the Tathagata.
- 37. Oh Gotama, stay here during the four winter months. We will always serve him with constant food.
- 38. The Tathāgata dwelling at Uruvelā during winter, the bull among men, converted the Jatilas with their followers.1
- 39. Both the Angas and the Magadhas<sup>2</sup> performed the great religious sacrifice.<sup>3</sup> Having seen the great gain in the religious sacrifice (Kassapa) unwisely thought thus:
- 40-41. The great monk was endowed with great miraculous and supernatural powers. If he should assume a different form or speak in the great assembly: gain to me will be diminished and will accrue to Gotama. Oh! indeed the great monk should not come to the assembly.
- 42. The Tathagata knows conduct, will, intention and desire, the sixteen forms of thought.
- 43. The sage who knows the thoughts of others, knowing the thought of the Jatila, went to Kurudipa by his great miraculous power, for alms.

44. The Enlightened One taking food in the Anotatta lake,4 absorbed there in ecstatic and abstract

meditation (and in the thought of) much good.

The foremost of the world looked to the whole world with the eyes of the Enlightened; the Teacher who was free from passion, saw the most excellent island of Ceylon.

Cf. Jāt., I, 82; IV, 180.

3 The Mahāvamsa commentary (Vamsatthappakāsinī, p. 52) states that on the

<sup>2</sup> Anga comprises the modern districts of Bhagalpur and Monghyr. Magadha roughly corresponds to the modern Patna and Gaya districts of

fullmoon day of Phussa the great sacrifice was performed.

(Chinese A-nou-ta). It may be identified with Rawanhrad or Langa. (Cf. Anguttara, IV, 101; Petech, Northern India according to Shui-Ching-chu, p. 14.) The holy water of this lake was used during the coronation ceremony (Vamsatthappakāsinī, p. 306).

- 46-47. At the time the plane of Lanka had big forests and great horrors; different kinds of Yakk-has, greatly terrible, cruel, feeding on blood, furious, and demons of various forms having different inclinations, all were assembled in the congregation.
- 48. Going there in their midst, testing the Rakkhasas and removing the Pisācas, let men be lords.
- 49. The great hero thinking of this matter and much good, having risen in the sky, came here from Jambudīpa.
- 50. In the midst of the assembly of Yakkhas, above their heads, he stood in the sky visible, taking his seat.
- 51. The assembled army of Yakkhas saw the Exalted Buddha standing; they did not consider him to be the Buddha (Enlightened One) (but) another Yakkha.
- 52. At the place where the Subhangana dagoba¹ was built in *Mahiya pokkhala* on the bank of a river, the best of men who stood in that region, devoted himself to the best ecstatic meditation.²

53. The sage who quickly gave careful attention or made observation soon absorbed in ecstatic meditation in the moment of thought. One who obtained perfection with good thoughts suddenly arose from the moment of ecstatic meditation and ended it.

54. The man<sup>3</sup> stood performing miracles like a Yakkha endowed with great miraculous and supernatural power; the moment thick clouds are formed, thousand showers pour forth during cloudy day, having cold wind.

55. I will give you heat, give me the place to sit down. I have the strength of fire which removes danger.

3 Oldenberg translates as hero.

It should be near Mahiya Pokkhala.
 Jhāna or ecstatic musing was a longstanding practice similar to the Yoga of the Hindus. The four jhānas consist in the process of systematic elimination of factors in consciousness. Samādhi is right concentration.

- 56. If you are able to remove, sit down wherever you like; it is consented by all, apply your strength of fire.
- 57. All of you ask me for fire, I shall quickly produce great heat as prayed for by you, big fire and great heat.
- 58. As the sun shines during summer at noon, so the severe heat was felt by the body of the Yakkhas.
- 59. As is the heat of the four suns in the revolution of the cycle, still greater is the fire of the Teacher thus seated.
- 60. As it is not possible to cover the rising sun in the sky, so there is no leather seat as covering in the sky.
- 61. The seat which is like the net of cycle and which is like the sun-ray on earth, spreads great heat like the net of fire which is not small.
- 62. The seat there which gives heat of the burning heap of charcoal appears like a cloudy sky; it is like the mountain made up of heated iron.
- 63. The heat appears to be unbearable in the islands. The *Yakkhas* soon sought for refuge, east, west, south, north, above, below and in ten directions.
- 64-65. How shall we go being happy and free from diseases? When shall we be free from this great terror? If this greatly powerful yakkha meditates on fire and burns, all the yakkhas will be destroyed like a handful of chaff of corn and dust thrown by wind.
- 66. The Enlightened One, the best among the sages, who leads to happiness, seeing the yakkhas grieved and frightened, the great sage, who was compassionate and merciful, thought of happiness for non-human beings.
- 67. Then (he thought of) another similar island, this low land, having many similarities in every way,

the island of Giri1 with rivers, mountains, and lakes, free from stain and like the plane of Lanka.

68. (It) was free from fear, guarded, in the midst of the sea, full of food and corn, having adequate seasons, green grassy land, the excellent Giridipa, superior to this.

69. Beautiful, pleasing, green and cool, having lovely and excellent groves and forests, here trees stand bearing fruits and flowers, empty and solitary,

there is no master.

70. In the great and deep ocean, in the midst of the water of the sea, waves always break, surrounded by the inaccessible chain of mountains, it is difficult to go inside against the wish,2

Those having desire and anger, backbiters, uncompassionate, engaged in harassing others, cruel and furious, violent and merciless; these are here on the right path, free from arrogance.

72. Then Oh Rakkhasas and wicked hosts of yakkhas, I give this island of Lanka long inhabited and the whole of the ancient island of Giri. Let all

good people live free from suffering.

73. This plane of Lanka, which was the abode of men since an ancient cycle, let many men live on the plane of Lanka like Ojavaramanda3 in former times.

74. Endowed with these and other qualities, the habitation of men which is good in many respects, will shine at the advent of the religion, among the islands, like a full moon in the sky on the Uposatha<sup>4</sup> day.

3 Oldenberg calls it an island. Lankā or Tambapanni was known as Ojadīpa, Varadīpa or Mandadīpa.
4 Sabbath day.

<sup>1</sup> Geiger identifies Giridipa with the highlands in the interior of Ceylon on the twofold ground: (1) That the word dipa was formerly used in a wider sense, and (2) that the yakkhas (evidently meaning the Veddās) are still to be found in Ceylon in later times (Mahāvaṃsa, Geiger's Tr., p. 4, note 4). This is not at all convincing since the highlands in the interior of Ceylon are not separated from the mainland, and are not surrounded by the ocean. Anittham lit. meaning not desired.

- 75. The sage, measuring the happiness of both, both men and demons, and both the islands; the knower of the world revolved much happiness of both like a comfortable pair of bullocks.
- 76. Gotama drew the island by means of miraculous power like a bullock bound with a strong rope and dragged. The sage placed the island close to the island, like a pair of ships feeling the firm hold.
- 77. The Tathāgata combining the island with the island and making a great change to the *Rakkhasas*, let all the *Rakkhasas*, who have cooked their beans, live in *Giridīpa* like one wishing for garment.
- 78. As the Yakkhas connected with Giridīpa, run, being thirsty, in summer for a river, all have entered not to return again, let the sage release the island, as it was before.
- 79. Well satisfied Yakkhas, well contented Rakkhasas, having obtained the excellent island as desired; all being greatly delighted did not fear, all went to the festival called the Nakkhattamaha.
- 80-81. The Enlightened One knowing the happy non-human beings, spreading compassion, the conqueror spoke about protection. Going round the island three times, always protecting (it), removing the host of Yakkhas, satisfying the Pisācas and non-human beings and protecting and making the thought on compassion firm, removing the trouble in the island, the Tathāgata again went to Uruvelā.

Here ends the subduing of the Yakkhas.

#### Chapter Two

- 1. Now the venerable, Exalted Buddha, the extremely lucky one, dwelt in the grove of Sudatta near the excellent city of the Kosalas.
- 2. In that *Jetavana*<sup>1</sup> the Enlightened One, the king of righteousness, and light-giver, looking to the whole world saw the excellent *Tambapanni*.
- 3. When five years elapsed (he) went to the plane of *Tambapanni*, removing the *Avaruddhakas*, himself made the island empty.
- 4. To day the mountain snakes arose in the island, both prepared for a battle<sup>2</sup> and they fought a dreadful fight.
- 5. All the snakes were endowed with miraculous power, all were terribly poisonous, all were faulty, fierce, haughty and dependent.
- 6. The snakes were quick, greatly powerful, wicked, rough, harsh, irritable, extremely angry, and desirous of destruction.

by prince Jeta or Sudatta or Anāthapindika.

Viyūlhasamgāma lit. meaning 'massed battle'.

<sup>1</sup> A Buddhist monastic establishment situated at a distance of one mile to the south of Srāvastī (Modern Saheth-Maheth), said to have been laid out by prince Jeta or Sudatta or Anāthapiņdika.

Mahodara (big bellied) was greatly powerful and *Cālodara* (small bellied) was powerful. Both were endowed with strength and both were exceedingly beautiful

8. No one saw equal or superior. Mahodara by his pride and power destroyed the island with its mountains and forests: "I shall kill all inimical

snakes"

9. Haughty Cūlodara thundered, "Let one thousand kotis of snakes come. I shall kill all who have come to the midst of the battle. I shall turn the island, one hundred yojanas (in extent) into a dry ground."

The snakes endowed with miraculous powers and having unbearable force of poison, defiled and blazed; the infuriated serpent-kings fainted, endea-

voured to crush the enemy in the battle.

The Enlightened one seeing the anger of the serpent kings and the cause of preventing the island from being destroyed, the Blessed one walking in the world thought of much good and great happiness for gods and men.

- 12-13. If I do not go, the snakes will not be happy, the island will be destroyed and it will be of no good in future. Being compassionate to the snakes, I, desirous of happiness, shall go just to wish for the welfare of the island.
- 14. Seeing good qualities in the island of Lankā, the yakkhas were removed in former times. Good has been done to the island by me. Let not the snakes destroy (it).
- Saying this, the Exalted Buddha, rising from his seat, going out of the Gandhakuți2, (scented chamber), One having supernatural insight, stood at the door.

Tejaso lit. meaning 'Resplendent'. For Cülodara & Mahodara vide Samantapäsädikä I. 120; Mahäv. I. 45, 49. It was one of the main buildings in Jetavana where the Buddha stayed (Jāt., I, 92; cf. Jāt. I, 501; III, 67; the Buddha sat at Gandhakuṭi pariveṇa).

- 16. As far as all the deities of the forest waited on him in the *Jetavana* grove. Oh! one having supernatural insight, we shall go.
- 17. Enough, let all stay. Let Samiddhi go alone. Approach with the tree, holding it from the back.
- 18. Listening to the word of the Buddha, Samiddhi was pleased. Taking the tree with the root, he went to the Tathāgata with (it).
- 19. The king of gods, who was endowed with miraculous power, making a shade, held him, the Exalted Buddha, the best of men, from the back of the excellent Buddha.
- 20. Where there was the fight of snakes, the best of men going there, the compassionate teacher, stood in the midst of both the best snakes.
- 21. The Exalted Buddha going in the sky, above both the snakes, the leader of the world made an intense and terrible darkness.
- 22. At that time there was an intense darkness by the great miraculous power of the maned lion. The tree was covered with darkness along with him.
- 23. Frightened and trembling snakes do not see each other. They do not see the victorious. How to make the fight?
- 24. All of them, doing away with the fight, and throwing away the weapon, saluting the Exalted Buddha, stood with folded hands.
- 25. Knowing the snakes terrified and seeing them frightened, sending forth with the thought of compassion, he emitted the heated ray.
- 26. A great light arose, wonderful and terrific. All see the Exalted Buddha like the moon free from impurities in the sky.

<sup>1</sup> It refers to the lokanātha or the protector or saviour of the world. It is an epithet of the Buddha.

- 27. Endowed with six colours, blazing in the midst of the sky, illuminating ten directions, he stood and addressed the snakes.
- 28. Oh Mahārāja, what led to the quarrel among the snakes? Out of compassion for you I have quickly come from there.
- 29. This was the snake *Culodara*, that was the snake *Mahodara*, uncle and nephew, quarrelling, being desirous of wealth.
- 30. Out of compassion for the cruel snakes the Exalted Buddha said thus Anger which comes from a fool, becomes great, being little.
- 31. Oh many snakes, what for do you undergo great suffering? You will not destroy this small couch. Destroy each other, the destruction of life is not made.
- 32. At that time, one having supernatural insight, agitated the snakes with the suffering in hell and proclaimed birth in the worlds of gods and men and perfect beatitude.
- 33. All the snakes falling down begged pardon of the Tathāgata, the Exalted Buddha, the best of the bipeds, while explaining the true religion.
- 34. All the snakes coming together, serpents becoming united, all eighty kotis of beings took refuge (in the Buddha).
- 35-36. We all the snakes will perish on account of this couch; getting the excellent couch both the snakes were desirous of tranquillity: Oh One having supernatural insight! out of compassion, accept the couch.
- 37. The Exalted Buddha, One having supernatural insight, consented by silence. Knowing the consent both the great serpents became delighted.
- 38. Let the Blessed one sit on this shining, high class couch made up of lapis lazuli and desired by the snakes.

- 39. In the midst of the islands the snakes placed the couch. The righteous king, the light-giver, sat there on the couch.
- 40. Eighty kotis of serpents having satisfied the Exalted Buddha, there the serpents served (him) with food and drink.
- 41. Eighty koțis of snakes sat near the glorious Buddha surrounding him, when he removed his hand from the bowl
- 42. There was a snake by the name of Maniakkhika, (gem-eyed), with children, at the mouth of the river Kalyānī, having a big retinue of snakes.
- 43. The virtuous One, full of faith, endowed with refuge, and having right view, going to the assembly of the snakes, had much faith.
- 44. The snake seeing the potentiality of the Buddha, his compassion and the fear of snakes,2 saluting, sat down and requested the Tathagata.
- 45. Out of compassion for this island first of all the yakkhas were removed. Secondly this favour to the serpents was a compassion for the island.
- 46. Let the Blessed One, the great sage, again (show) this compassion. I shall wait on him and do him service.
- 47. Listening to the word of the serpent, the Enlightened One, compassionate towards living beings, the Blessed One, consented for the welfare of the island of Lankā.
- 48. The light-giver enjoying the couch and rising up, the sage took rest during the day there in the interior of the island.
- 49. The best of lights spent the day in the interior of the island. One having supernatural insight medi-

<sup>1</sup> The modern Kaelani-Gangā a river in Ceylon which falls into the sea near Colombo (Jāt. II. p. 128, vide Mahāvaṃsa I. 63). 2 Variant Phanibhayaṃ.

tated on the attainments with the excellent or perfect state.

50. In the evening the Conqueror invited the snakes. Let the couch be here, let Khīrapāla come here. Let all the snakes salute this tree and the couch.

Saying this the Exalted One instructed the snakes, and giving Paribhoga shrine used by him, again went to the Jetavana.

The subduing of the snakes is finished.

- 52. Moreover in the eighth year the snake-king, Maniakkhika, invited the great hero with five hundred monks.
- 53. Those who were endowed with great miraculous power and who had their senses under control, surrounding the Exalted Buddha, the sage rising up in the Jetavana and proceeding through the sky, reached the island of Lankā at the mouth of the river Kalvānī.1
- 54. All the snakes making a jewelled pavilion on the great surface, covered (it) with various coloured garments and celestial clothes.
- 55. The pavilion was variously decorated with different kinds of jewels and ornaments, and beautified with different flowers and many multicoloured banners.
- 56. Spreading the entire mat and making the seat ready for the congregation of monks headed by the Buddha, making (them) enter,2 they sat down.
- 57. The Exalted Buddha sitting down with five hundred monks, absorbed in abstract meditation and sent forth compassion to all directions.
- 58. The Enlightened One with his disciples attained ecstatic meditation seven times. In that place a great thapa (dagoba) was built, the excellent shrine.

2 Pavesetvā means causing to enter.

<sup>1</sup> In front of the river Kalyāṇī. It may also mean face to face.

59. The snake-king Maniakkhika made a great charity, the Exalted Buddha with his disciples, accepting the gift from the snake, taking food and expressing satisfaction, went up to the sky with his disciples.

60. The Enlightened One, who was compassinate to the world, coming down from the sky, absorbed in abstract and ecstatic meditation at the place where

the Dighavāpi shrine was.

61. The light-giver rising up from meditation at that place, the king of righteousness with his disciples, proceeding through the sky, went to the place where the Bo-tree was, there in the Mahāmegha grove.1

62. Three former great Bo-trees were placed on earth, going to that place he attained ecstatic

meditation there

63. Three Bo-trees (were planted) in this place during the dispensation of the three Buddhas; my Bodhi tree will be placed here in future.

64. The best of men, rising up from meditation with his disciples, the bull among men, went to the

place where the beautiful Meghavana was.

There he absorbed in abstract meditation with his disciples. Rising up from meditation the light-giver explained:

66. The leader of the world, Kakusandha, first of all, accepted this region, sitting down on the place

where this couch was.

67. Secondly, the bull among men, Konāgamana, accepted this region, sitting down on the place where the couch was.

68. Thirdly the leader of the world, Kassapa, accepted this region, sitting down on the place where

the couch was.

69. I, the Exalted Buddha Gotama, son of the Sākya race, the bull among men, sitting down on the place where the couch was, have committed myself to (meditation).

<sup>1</sup> It stretched south of Anurādhapura. cf. Mahāvamsa (ed. Geiger p. 10.)

## Chapter Three

- 1. Setting aside the kings in the past cycle in existence or non-existence, I shall entirely make the kings in this cycle known.
- 2. Birth, name, family, life and maintenance I shall announce everything. Listen to it, as related.
- 3-9. First crowned king, the lord of the earth, the light-giver, a Khattiya, Mahāsammata by name, ruled. His son was named Roja. Vararoja was a Khattiya. Kalyāṇa, Varakalyāṇa, Uposatho, the lord of the world; the seventh of them was Mandhātā, the lord of the four islands, Cara, king Upacara and Cetiya, the lord of the world, Mucala, Mahāmucala, Mucalinda, and Sāgara, Sāgaradeva and Bharata, a Khattiya named Añgīsa, Ruci, Mahāruci by name, Patāpa, and Mahāpatāpa, Panāda and Mahāpanāda, a Khattiya named Sudassana, Mahāsudassana by name, two Nerus and Accimā, twentyeight kings, their life was incalculable. Kings reigned at Kusāvatī, Rājagaha and Mithilā,¹ the best of towns, their life was incalculable.

<sup>1</sup> Kusāvati, older name of Kusinārā, the place of Buddha's Mahāparinibbāna is modern Kasia on the smaller Gandak, 37 miles to the east of Gorakhpur and to the north-west of Bettia (JRAS', 1913 p. 152). Rājagaha, ancient capital of Magadha also known as Giribbaja. Mithilā, capital of Videha about 35 miles north-west of Vaisalī.

- 10. Ten times ten is one hundred, ten times one hundred is one thousand, ten times one thousand is ten thousand, and ten times ten thousand is one hundred thousand.
- 11. Ten times one hundred thousand is one koți, ten koțis, ten millions (koți), one hundred billions (pakoți), one followed by twenty-eight ciphers (nahuta), one followed by thirty-five ciphers (ninnahuta), one followed by fifty-six ciphers (abbuda), one followed by sixty-three ciphers (nirabbuda).
- 12. One followed by seventy-seven ciphers (ababa), one followed by eighty-four ciphers (aṭaṭa), one followed by seventy ciphers (ahaha), one followed by one hundred and five ciphers (Kumuda), one followed by ninety-eight ciphers (sogandhika), one followed by ninety-eight ciphers (uppala), one followed by one hundred and twelve ciphers (pundarika), one followed by one hundred and nineteen ciphers (paduma).
- 13. So much is counted in brief; counting is beyond calculation there. Further the stage above (that) is called incalculable (asamkheyya).
- 14. One hundred sons of the King Accima ruled the great kingdom in the town called Pakula.
- 15. The last of them (was) the Khattiya king named Arindama; his sons and grandsons, fifty-six (in number) and Khattiyas, ruled the great kingdom in the town of Ayujjha.
- 16. The last of them (was) the king Duppasaha, the lord of the earth; his sons and grandsons, the sixty-lords of the earth, ruled the great kingdom in the excellent town of Bārāṇasī.<sup>1</sup>
- 17. The last of them (was) the king named Abhitatta, a Khattiya; his sons and grandsons, eighty-four thousand, ruled the great kingdom in the town of Kapila.

<sup>1</sup> Modern Benares in UP.

- 18. The last of them (was) the king Brahmadatta, the lord of the earth; his sons and grandsons, thirty-six (in number) and Khattiyas, ruled the great kingdom in the excellent town of Hatthi.
- 19. The last of them (was) the King Kambalavasabha; his sons and grandsons, thirty-two and Khattiyas, they reigned here in the town of Ekacakkhu.
- 20. The last of them (was) the King Purindada, worshipped by gods; his sons and grandsons, twenty-eight, Khattiyas, ruled the great kingdom in the excellent town of Vajira.
- 21. The last of them (was) the king named Sādhina, Khattiya; his sons and grandsons, twenty-two, Khattiya kings, ruled the great kingdom in the excellent town of Madhurā.
- 22. The last of them (was) the king Dhammagutta, greatly powerful; his sons and grandsons, eighteen and Khattiyas, they reigned here in the town of Aritthapura.
- 23. The last king of them (was) the king named Sitthi; his sons and grandsons, seventeen and Khattiyas they here reigned in the town of Indapatta.
- 24. The last of them (was) the king Brahmadeva, lord of the earth; his sons and grandsons, fifteen and Khattiyas, they reigned here in the town of Ekacakkhu.
- 25. The last of them (was) the King Baladatta, the lord of the earth; his sons and grandsons, fourteen, Khattiya kings, ruled the great kingdom in the town of Kosambī.
- 26. The last of them (was) famous as the King Bhaddadeva; his sons and grandsons, nine, Kings and Khattiyas, they reigned here in the town of Kannagoccha.
- 27. The last of them (was) famous as the King Naradeva; his sons and grandsons, seven and Khattiya kings, ruled the great kingdom in the town of Rojana.

- 28. The last of them (was) the king named Mahinda, Khattiya; his sons and grandsons, twelve Khattiya kings, ruled the great kingdom in the town of Campaka.1
- 29. The last of them (was) the King Nagadeva, the lord of the earth; his sons and grandsons, twentyfive and Khattiyas, ruled the great kingdom in the city of Mithila.
- 30. The last of them (was) the King Buddhadatta, greatly powerful; his sons and grandsons, twenty-five and Khattiyas, ruled the great kingdom in the excellent city of Rajagaha.
- 31. The last of them (was) the king named Dipamkara, Khattiya; his sons and grandsons, twelve, Khattiya kings, ruled the great kingdom in the excellent city of Takkasīlā.2
- 32. The last of them (was) the king named Tālissara, Khattiya; his sons and grandsons, twelve, Khattiya kings, ruled the great kingdom in the excellent city of Kusinārā.
- 33. The last of them (was) the king named Purinda, Khattiya; his sons and grandsons, nine kings and Khattiyas ruled the great kingdom in the town of Malitthiyaka.
- 34. The last of them (was) the king Sagaradeva, the lord of the earth; his son Makhadeva was highly charitable.
- 35. His sons and grandsons, eighty-four thousand ruled the great kingdom in the town of Mithila.
- 36. The last of them (was) the king Nemiya worshipped by gods, the powerful overlord, and the lord of the earth upto the end of the sea.
- 37. The son of Nemiya (was) Kaļārajanaka, his son Samamkara; the king named Asoka (was) a Khattiya at the head.3

Campanagara in the Bhagalpur Dist., Behar.

Modern Taxila, situated to the east of the river Indus.

Muddhāvasitta means a Khattiya, a king. Muddhā means head, top.

- 38. His sons and grandsons, eighty-four thousand, ruled the great kingdom in the excellent town of Bārāṇasī.
- 39. The last of them (was) the king named Vijaya, the lord of the earth; his son Vijitasena (was) a light-giver by birth.
- 40. Dhammasena, Nāgasena, Samatha by name, Disampati, Renu, Kusa, Mahākusa, Navaratha, and also Dasaratha.
- 41. Rāma, Biļāratha by name, Cittadassī, Atthadassī, Sujāta and Okkāka and Okkāmukha, Nipura.
- 42. Candimā, and Candamukha and King Sivi, Sañjaya, Vessantara, the lord of the people, and Jālī, Sīhavāhana, and Sīhassara who (was) wise, the protector of tradition, and Khattiya.
- 43. His sons and grandsons, eighty-two thousand kings, reigned in the town called Kapila.
- 44. The last of them (was) the King Jayasena, the lord of the earth, his son Sihahanu (was) a light-giver by birth.
- 45. The sons of Sīhahanu were five brothers, Suddhodana and Dhoto and Khattiya Sakkodana.
- 46. And the king Sukkodana and king Amitodana; there five kings all were named Odana.
- 47. This son of Suddhodana, Siddhattha, the leader of the word, giving birth to Rāhulabhadda, renounced the world for enlightenment.
- 48. All of them one hundred thousand and four nahutas, further three hundred kings (were) greatly powerful and for good.

49. So many are mentioned as lords of the

world, born in the family of the Bodhisatta.

The elements of being indeed (are) impermanent subject to origination and destruction. Being born,

they are destroyed. Their destruction is blissful. The chronicle of the great kings is finished.

50. The king named Suddhodana, this son of Sihahanu, a Khattiya, reigned in the town called Kapila.

51. In the midst of the five hills, in the excellent city of Rājagaha, the king, a Khattiya, named Bodhisa

52. They were mutual friends, Suddhodana and Bhātiya. (In the first cycle they were protectors of tradition and lords of the people.)

Five inclinations arose in the eighth year from

birth:

53-54. Father should instruct me. A Khattiya is in need of sovereignty; he, the Enlightened one, the bull among men, should arise in my kingdom; the Tathagata should approach to show himself first to me, he should preach the everlasting norm, I should penetrate (into) the excellent (norm).

55. These five inclinations of Bimbisara arose. In the fifteenth year from birth, after the death of

his father, he was crowned.

56. The leader of the world arose in his beautiful kingdom. The Tathagata approached to show himself first to him. The lord of the earth learnt the everlasting norm which was preached.

57. The great hero was not less than thirty-five years old. The lord of the earth, Bimbisara, was thirty years old. Gotama was five years senior to

Bimbisāra in age.

58. The Khattiya reigned (for) fifty-two years, with the Buddhas he ruled (for) thirty-seven years.

- 59. The Khattiya Ajātasattu ruled for thirty-two years. The Exalted Buddha obtained parinibbāna eight years after his coronation.
- 60. When the Exalted Buddha, the foremost of the world, and the bull among men, obtained parinibbāna, the Khattiya reigned (for) twenty four years.

# Chapter Four

- 1. When the exalted Buddha obtained parinibbāna in the excellent town of Kusinārā, seven hundred thousand disciples of the Buddha assembled.
- 2. In this congregation the elder named Kassapa was like the teacher himself and (he was) a great chief. There was none so great on earth.
- 3. Kassapa selecting 500 elect, accepting the best, made a collection of the Norm.
- 4. Out of compassion for the living beings and for the long standing of the religion he made a collection of the Norm after the lapse of three months.
- 5. This first congregation was finished within seven months at the entrance of the Sattapanni cavel at Giribbaja of the Magadhas, when the fourth month was reached referring to the second lent.
- 6. In this congregation many monks who were the original depositories of the faith, all of them obtained perfection in the religion of the lord of the world.

<sup>1</sup> Mahāvastu, I, p. 70. In this cave the First Buddhist council was held.
This cave belonged to the vebhārapabbata. (Law, Geography of Early Buddhism p. 43).

- 7-9. Kassapa was the foremost among the holders of *Dhutanga*<sup>1</sup> doctrine, in the religion of the Conqueror, Ananda among the learned, the wise Upāli in discipline, Anuruddha in celestial insight, Vangīsa was endowed with the presence of mind, and Punna among the preachers of the Law; Kumārakassapa was the speaker of the varied exposition of the Law, Kaccāna, in going into details, Koṭṭhita (had) analytical knowledge. There were also many other great elders, who were the original depositories of the faith.
- 10. By these and by other Elders who performed their duties properly, the collection of *Dhamma* (norm) and *Vinaya* (discipline) was made by five hundred Elders; as the collection was made by the Elders, it is called the doctrine of the Elders.
- 11. The monks made a collection of *Dhamma* and *Vinaya* by asking Upāli about *Vinaya* (discipline) and the (Elder) named Ananda about *Dhamma* (norm).
- 12-14. The Elder Mahākassapa and the great teacher Anuruddha, the Elder Upāli of retentive memory<sup>2</sup> and the learned Ananda, many other distinguished disciples who were praised by the teacher, who possessed analytical knowledge, who were steadfast, who had six supernatural faculties, who possessed miraculous power, who practised self-concentration and trance and who obtained perfection in the true religion, all the five hundred Elders learning the ninefold religion of the conqueror from the best of the Buddhas, bore it in mind.
- 15-17. They who heard from the Buddha and learnt in his presence the whole of *Dhamma* and *Vinaya* taught by the Buddha, they who learnt the *Dhamma* and *Vinaya*, all who were acquainted with the *āgamas*,

<sup>1</sup> Thirteen Dhutangas are ascetic practices (For details, Childers, Pali Dictop. 123.

<sup>? . &#</sup>x27;Of powerful memory' (Oldenberg).

who were unconquerable, steady, like the teacher, and always respectful, they who learnt the excellent doctrine of the Tathāgata from the first, who were the Elders and the original depositories of the faith, made the first collection. The whole of the doctrine of the Theras is called the first doctrine.

18. The group of five hundred Elders sat in the excellent Sattapanna cave and made the nine-fold

division of the teachings of the Buddha.

19. Discourse (suttam), mixed prose and verse (geyyam), exposition veyyākaraṇa, stanza, (gāthā), expression of intense feeling, whether of joy or sorrow in words (udāna), Itivuttaka (the name of the fourth book of the Khuddakanikāya containing 110 suttas, beginning with the words—vuttam h'etam Bhagavatā (this has been thus said by the Blessed one), birth story of the Buddha in previous existence (Jātaka), wonderful (abbhuta), vedallam (name of one of the nine aṅgas or divisions of the Buddhist scriptures according to matter)4.

20. The Elders who divided this true and indestructible religion into chapter, collection of fifty, connected collection and section or chapter of a book, made the basket of *āgamas* known by the name

of the suttas.

21. Those who were versed in *sutta* proclaimed what was taught in the exposition, and what was not taught in it, the natural and apparent meaning should be known.<sup>5</sup>

22. As long as the true doctrines remain, the collection will not be lost. So long the religion of the teacher remains for a long time.

5 See chapter V. verse 13.

<sup>1</sup> Irrefutable.

Agga means first, foremost, excellent.
 It may also mean solemn utterance.

<sup>4</sup> Regarding this aiga Buddhaghosa says "Cülavedalla-mahāvedalla-sammādiffhisakkapañha-saṃkhāra-bhājaniya-mahāpuṇṇamasuttādayo sabbe pi vedam ca tuṭṭhiṃ ca laddhāladdhā pucchitasuttantā vedallan ti veditabbam. It is obscure as to its origin. Buddhaghosa refers Vedalla to veda. Sumangalavilāsinī, I. pp. 23—24. Cf. Majjhima, I., 133; Ang. II. 103; III, 86 ff; Puggalapaññatti, 43.

23. When the collection of Dhamma and Vinaya, worthy of the religion, was made, the immovable,

firm, and irresistible earth quaked.1

24. It is not possible to overthrow it, wellestablished like the Mount Meru,2 for any one whether he is a samaņa or a learned brāhmaņa, skilled in disputation and hair-splitting.3

25. Neither a god nor Māra nor Brāhmā nor those who are on earth, do not see the least of any such illspoken word.

26. Thus the collection of *Dhamma* and *Vinaya* is complete in all its parts, well-divided, well-protected

by the omniscience of the Teacher.

27-28. Those five hundred Elders headed by Mahākassapa, having made the indestructible collection of Dhamma and Vinaya, knowing the doubts of the people, made the collection of Dhamma, which is of the nature of normal body like the Exalted Buddha.

29. The doctrine of the Theras which is accompanied by a cause, which is free from the views of others, which is full of true meaning, which protects the true norm, remains as long as the religion remains.

30. As long as the noble disciples of the Buddha remain in the religion, all of them recognise the first

collection of norm.

31. The foremost five hundred Elders of noble birth made the first, original, firm and the root-cause,4 of the faith.

(Here) ends the council of Mahākassapa.

32. At that time sixteen years had elapsed since the passing away of the Lord of the earth, Ajātasattu had twenty-fourth year and sixteenth for Vijaya.

Mūlanidāna may mean fundamental base.

In the text 'asamkampi' occurs, which means did not quake. Referring to the context, it should be samkampi and not asamkampi.
 Identified with Sineru. It was very high. (Dhammapada Commy. I. 107—68000 leagues high—atthasatthiyojanasahassaubbedha, Cf. Jātaka I, 202).
 Acute arguer Cf., Vālavedhā in Visuddhimagga, 1 p. 150; Dīgha, I, p. 26; Mājhima, I, 176.
 Mūlanidāsa.

- 33. At that time the learned Upāli had sixty years. Dāsaka received ordination from the Elder Upāli.
- 34. As far as the attainment of *Dhamma* of the most excellent Buddha was revealed, Upāli recited the entire nine-fold utterance<sup>1</sup> of the conqueror.
- 35. Upāli learnt from the Buddha the complete, whole and entire nine-fold (utterance), handed down in the *Suttas*, and recited it.
- 36. The Buddha told the learned Upāli in the midst of the congregation: 'In my religion Upāli is the chief and foremost among those versed in *Vinaya*'.
- 37. Thus being brought to the midst of the congregation the great Teacher recited<sup>2</sup> the three *Piṭakas* to one thousand pupils, the foremost of whom was Dāsaka.
- 38. Among the five hundred Elders whose sins were extinguished, who were free from impurities, who were holy, and who knew the true meaning, Upāli taught Dāsaka.
- 39. When the Exalted Buddha passed away, the Elder Upāli, the great Teacher, then taught *Vinaya* not less than thirty years.
- 40. Upāli taught the learned Dāsaka the whole of the eighty-four thousand nine-fold divisions of the religion of the Teacher.
- 41. Dāsaka learning the entire *Piṭaka* from the Elder Upāli taught like a teacher in the religion.
- 42. Placing the whole of *Vinaya* (in charge of) his pupil,<sup>3</sup> the learned Elder named Dāsaka, the great Teacher obtained *nirvāṇa*.
- 43. Prince Udaya reigned for sixteen years. The Elder Upāli obtained *nirvāṇa* when Udayabhadda was six years.

Bhāsitam may also mean speech or word.
 Vācesi may also mean related, told, taught.

<sup>3</sup> Saddhivihārikam means one who lives in the same monastery with another.

44. A respectable merchant Sonaka who came to Kāsī received ordination in the religion of the Teacher in the Veluvana<sup>1</sup> at Giribbaja.

45. The foremost of the group Dāsaka lived at Giribbaja of the Magadhas and ordained Sonaka

in his thirty-seventh year.

46. The learned Dāsaka was forty-five; Nāgadāsa reigned for ten years; king Pandu for twenty years; the Elder Sonaka received ordination from Dāsaka.

47. The Elder Dāsaka taught Sonaka the ninefold division. Learning it from the Teacher he taught.

48. Dāsaka making the Elder Sonaka his pupil by regular succession, the foremost among those versed in Vinaya, obtained nirvāņa in his sixty-fourth year.

The Elder named Sonaka was forty years (old); in the remaining ten years and half a month of Kālāsoka the Elder was well known for seventeen years; the remaining eleven years and six months having elapsed, during this time the Elder Sonaka was the chief of the group and gave ordination

to Siggava and Candavajji.

52. At that time a century after the passing away of the Blessed One the Vajjiputtaka monks of Vesālī promuglated the ten points at Vesālī: the practice concerning salt in the horn is allowable; the practice concerning two fingers' breadths is allowable; the practice concerning 'among the villages' is allowable; the practice concerning dwelling is allowable; the practice concerning consent is allowable; the practice concerning what is customary is allowable; the practice concerning non-churning is allowable; to drink unfermented toddy is allowable; a mat with no border to sit on is allowable, gold and silver are allowable.2

53. When the Exalted Buddha obtained parinibbāna ten times in ten years, the Vajjiputtaka monks promulgated the ten points at Vesālī.

Samyutta, I, p. 52 situated at Rājagaha. Cf. Mahāvamsa, IV, 9 ff.; Vinayapiṭaka (PTS), II, pp. 294, 306 ff.

- 54. Sabbakāmī, Sāļha, Revata and Khujjasobhita proclaimed everything, improper and rejected by the *Tathāgata*.
- 55. Elders Yasa and Sānasambhūta, these were the pupils of the Elder Ananda, who formerly saw the Tathāgata.
- 56. Sumana and Vāsabhagāmi, these two were the excellent pupils of Anuruddha, who formerly saw the Tathāgata.
- 57. These seven hundred monks assembled at Vesālī and accepted the Vinaya placed in the religion of the Buddha.
- 58. All who have the pure insight, and who know the trance, whose load is gone, who are free from the ties of human passion, assembled in the congregation.

The second council is finished.

## Chapter Five

- 1. At the time of the passing away of the best of men<sup>1</sup> at Kusinārā, seven hundred thousand disciples of the Buddha assembled.
- 2. In this assembly the Thera named Kassapa was like the Teacher and a great leader. There is no such (Elder) in this world.
- 3. Kassapa selecting five hundred among the Elders, taking the excellent ones, made a collection of Norm.
- 4. Out of compassion for the living beings and in order to make the religion lasting for a long time, he made the collection of the Norm after a lapse of three months, when the fourth month belonging to the second vassa (lent) came.
- 5. This first council was finished during seven months at the entrance of the Sattapanna cave at Giribbaja of the Magadhas.
- 6. In this council many monks, who were the original repositories of the faith, all of them obtained perfection in the religion of the lord of the earth.

<sup>1</sup> Naruttame. Oldenberg is wrong in translating it as the best of towns— Dipavamsa Tr. V, I.

- 7-9. Kassapa was the foremost among those who inculcate ascetic practices1 in the religion of the conqueror, Ananda among the learned (in the suttas), Upāli in the Vinaya, Anuruddha in supernatural insight, Vangīsa among those having ready wit, Punna among the religious preachers, Kumārakassapa among the eloquent speakers, Kaccana in (teaching) the Vibhajja doctrine especially of the Buddha, Kotthita among those having analytical knowledge; there were many other great Elders who were the original repositories of the faith.
- 10. By these and other Elders numbering five hundred who performed their duties properly, the collection of Dhamma and Vinaya was made. It is called the doctrine of the Elders because the collection was made by the Elders.
- 11. Asking Upāli about Vinaya and the learned Ananda about Dhamma, they made the entire collection of Dhamma and Vinaya.
- 12-13. The Thera Upāli and Ananda, who obtained perfection in the true Norm, both of them learnt Dhamma and Vinaya from the Conqueror. Those who were versed in Sutta proclaimed what was taught in the exposition and what was not taught in it, the natural and apparent meaning2 to be known.3
- 14. Learning the excellent word of the Tathagata from the First, the Elders, who were the original repositories of the faith, made the first collection; therefore the doctrine of the Elders is called the first doctrine

Samyutta, II, 156; Divyāvadāna, 61, 395; Cf. Visuadhimagga, 59 ff.; Milinda, p. 359. The thirteen dhutangas or ascetic practices are the following:— Pansukūļikangam, tecīvarikangam, pindapātikangam, sapadānacārikangam, ekāsanekangam, pattapindikangam, khalupacchābhattikangam, ayoññakangam rukkhamūlikangam abbhokāsikangam, sosānikangam, yathāsanthatikangam, nesajjikangam (Cf. Kern, Manual of Indian Buddhism, pp. 75—76.)
 Natural or apparent meaning of saying according to Childers (Pali Dictionary, p. 292.)
 Inner significance according to Childers. Cf. National Angustara, I, 60.

Inner significance according to Childers. Cf. Netti, 21; Anguttara, I, 60.

15. The best of the doctrines of the Elders, pure and faultless, remained for a long time, ten times in ten years.

16. When the first hundred years completed and the second hundred years came, the best of the doctrines of the Elders met with a great dissension.

17. Twelve thousand Vajjiputtaka monks of Vesālī assembled and proclaimed the ten matters or subjects in the excellent city of Vesālī.

18. They proclaimed in the religion of the Teacher the practice concerning keeping salt in the horn, two-finger-breadths, the practice concerning 'among the villages', monastery, dwelling, consent, the practice concerning what is customary, churned milk, toddy, silver, and mat to sit on, without any border (cf. v. 52).

19. They proclaimed what was wrong, false Dhamma and false Vinaya, and that which was removed from the religion of the Teacher, splitting

up the meaning and Dhamma.

20. For the purpose of holding them back many disciples of the Buddha, twelve hundred thousand

disciples of the conqueror, assembled.

- 21-23. In this assembly, eight distinguished monks, who were like the Teacher, who were great leaders, unapproachable,² and great Teachers (namely) Sabbakāmī and Sāļha, Revata and Khujjasobhita, Vāsabhagāmi and Sumano, Sambhūta and Sānavāsi (some translate it as the son of Sāṇa), the sage Yasa, son of Kākandaka, who was praised by the Conqueror, assembled at Vesālī for the purpose of subduing the sinners.
- 24. Vāsabhagāmi and Sumano, who were the followers of Anuruddha, and the remaining followers of the Elder Ananda, formerly saw the Tathagata.
- 25. At that time Asoka, son of Sisunāga, was the ruler, the prince ruled in the city of Pāṭaliputta.

<sup>It may also mean ex-Vinaya, that which is not in the Vinaya.
'Durāsadā' may be translated as 'difficult to approach'.</sup> 

26. Eight Elders who were endowed with great miraculous powers, obtaining that side, destroying

the ten points, removed the wicked persons.

27. Eight Elders, who were endowed with great miraculous powers, for the purpose of purifying their own doctrine, removed the sinful monks, destroying the false doctrine.

28. The monks selecting seven hundred among the Elders (Elect), taking the excellent ones, made a

collection of Dhamma.

29. This second Council was finished in eight months in the pinnacled hall in the excellent city of Vesäli

30-31. The sinful Vajjiputtaka monks, being expelled by the Elders, many people holding false doctrine, obtaining the other side, ten thousand, assembled and made a collection of Dhamma. Therefore this congregation of Dhamma is called the great congregation.

32. The monks belonging to the great council made the religion wrong, splitting up the original

collection, they made another collection.

They made the Sutta collected in one place belonging to another place; they destroyed the

meaning and Dhamma in the five Nikāyas.

34-35. The monks not knowing what was taught in the exposition and what was not taught, the original and apparent meaning, and that to be known, placed in a different place what was said in connection with another. Those monks obscured many meanings under the shadow of words.1

36. Removing a portion of Sutta profound Vinaya, they made another Sutta-Vinaya

similar to the original.

37. Rejecting so many (texts), Parivāra exegesis, Abhidhammappakarana, Patisambhida, Niddesa and a portion of Jātaka, they made another ones.

Sign, or mark, consonant, syllable, byañjana. A. P. Buddadatta, Pali English Dictionary. Childers says that byañjanam means a consonant, letter, syllable, word, sign, mark, characteristics etc. (Pali Dict. p. 592)

- 38. Giving up the original state, name, characteristic, decoration and decent acts, they made it differently.
- 39. Those who held the great council were the first seceders; in imitation of them many seceders came into being.
- 40. Subsequently dissension arose in it; the monks were divided<sup>2</sup> into two: the Gokulikas and Ekabyohāras.
- 41. Two schisms among the Gokulikas subsequently arose; the monks were divided into two: the Bahussutakas and Paññattis. (Bahussutikas and Paññathivādins).
- 42-43. And again the disputants, the *Cetiyas*, brought about dissension in the great Council; all these five disputants originating from the great Council, destroyed the meaning and *Dhamma* and a portion of the collection; casting aside the knotty point in a portion, they made another.
- 44. Giving up the original state, name, characteristic, decoration, and decent acts, they made it differently.
- 45. Again dissension arose in the pure doctrine of the Elders. The monks were divided into two: the Mahimsāsakas and Vajjiputtakas.
- 46. Fourfold dissension arose in the doctrine of the Vajjiputtakas: the Dhammuttarikas, Bhadda-yānikas, Chandāgārikas and Sammitis.
- 47. Two dissensions subsequently arose among the *Mahimsāsakas*; the monks were divided into two: the *Sabbatthavādas* and *Dhammaguttakas*.
- 48. The Sabbatthavādas, Kassapikas, Kassapikas-Samkantikas, subsequently another (sect), the Suttavādas, gradually became divided.<sup>3</sup>

The furniture of nouns & their genders, niceties of composition (Childers)

<sup>2</sup> Bhijjittha may be translated also as broken, dissolved. Law, The Debates Commentary, P.T.S. Tr. Series, 1940, Introduction pp. 2—3.

49. These eleven doctrines were different from the doctrine of the Elders. They broke (obscured) the meaning and Dhamma and the collection in a portion. Casting aside1 the knotty point in a portion, they made it differently.

50. Giving up the original state, name, characteristic, decoration and decent acts, they made it

differently.

51. Seventeen were the schismatics; one doctrine remained unbroken; all of them were eighteen together

with the unbroken doctrine.2

52. The best of the doctrines of the Elders is like a big banyan tree; it is without deficiency, not redundant and forms the complete religion of the conqueror; the remaining doctrines have come into existence like thorns in a tree.

53. There was nothing in the first hundred years; in the second hundred years seventeen schis-

matics arose in the religion of the conqueror.

54. Hemavatikas, Rājagirikas, Siddhatthas, Pubba and Aparaselikas,3 another Rājagirika being the sixth, arose successively.

#### The doctrine of the teacher is finished.

55. In future after one hundred and eighteen years the monk will appear, a suitable recluse.

56. Falling down from the Brahma world he will be born among human beings, belonging to a brahmin family, he will be well versed in all the mantras.

57. He will be named Tissa under the designation of Moggaliputta. Siggavo and Candavajjo will give ordination to the son.

58. At that time Tissa obtained ordination and learnt4 the Buddhist scripture, destroying the doctrine of the heretics, he will establish the religion.

Pāpuni means obtained.

It may also mean removing.

Vāda may also be translated as view. Law, The Debates Commy. P.T.S. p. 5.

59. At that time the ruler of Pāṭaliputta was named Asoka the leader; he ruled the kingdom, being righteous and increaser of the kingdom.<sup>1</sup>

60. All the seven hundred monks, having given instruction in the religion, destroying the ten points,

those Elders obtained parinibbana.

61. Falling down from the Brahma world he arose in the human existence. He was well versed in all the mantras, when he was sixteen years old.2

62. I ask the monk the question, answer these questions (relating to) the Rigveda, Yajuveda, Sāma-

veda, Nighandu<sup>3</sup> and Itihāsa the fifth.

63. The opportunity being given by the Elder, he asked question immediately after. Siggava spoke thus to a young brahmin who had a developed knowledge.

64. O young brahmin, I ask question taught by the Buddha. If you are skilful, you answer the question truly.

65. When the question was uttered I have neither seen nor heard. I shall thoroughly learn the mantra; ordination appears good to me.

66. A young brahmin coming out of a household life, full of inconvenience, and entering into the peaceful state of homelessness, obtained ordination in the religion of the conqueror.

67. The learned Candavajja instructed a novice desirous of learning and having mind full of respect in the nine-fold division of the religion of the Teacher.

Siggava taking the boy out, gave him ordination; the learned Candavajja instructed him who was well-trained and versed in the mantras, in the nine-fold division, those Elders obtained parinibbana.

<sup>1</sup> Ratthavaddhana means one who increases his kingdom, one who makes it prosperous.

Jātiyā may be translated as by descent, birth.

A collection of words or names, a vocabulary, a lexicon in which the words are classed according to the subjects.

- 69. During two years of Candagutta, at that time Siggava was sixty-four, during fifty-eight years of king Pakundaka, Moggaliputta obtained ordination from the Elder Siggava.
- 70. Tisso, son of Moggali, learning Vinaya from Candavajja, became emancipated by the destruction of substratum of being.
- 71. Siggava and Candavajja taught the greatly resplendent Moggaliputta the entire Piṭaka, full of collections on both sides.
- 72. Siggava full of knowledge, making the greatly resplendent Moggaliputta the chief of Vinaya, obtained *nibbāna* at the age of seventy-six.
- 73. Candagutta reigned for twenty-four years; when he was fourteen years old, Siggava obtained parinibbāna.
- 74. The forest-dweller who inculcates some ascetic practices, who is contented, who finds delight in the forest, in every way, is devoted, subdued and obtains perfection in the true norm.
- 75. A hero, without any companion in a distant<sup>1</sup> and delightful abode, entering into a great forest, is like a lion in a mountain-cave.
- 76. Sixteen years elapsed since the passing away of the lord of the earth; at that time the learned Upāli had full sixty years.
- 77. Ajātasattu had twenty-fourth year and sixteenth year for Vijaya; Dāsaka obtained ordination from the Elder Upāli.
- 78. The learned Dāsaka by name had forty years, Nāgadāsa had ten years and twenty years for Pakuṇḍaka.
- 79. The Elder Sonaka obtained ordination from Dāsaka. The wise Elder named Sonaka was forty years old.

<sup>1</sup> Panta means border, verge, end.

80. After the lapse of ten years of Kālāsoka, it was in the eleventh year of residence inside Tambapaṇṇi, Siggava obtained ordination from the Elder Soṇaka.

81. After the lapse of two years of Candagutta, at that time Siggava was sixty-four, during fifty-eight years of king Pakundaka, Moggaliputta obtained

ordination from the Elder Siggava.

82. After the lapse of six years of Asokadhamma<sup>1</sup>, Moggaliputta was sixty-six; during forty-eight years of king Muṭasiva, Mahinda obtained ordination from Moggaliputta.

83. Upāli learnt *Vinaya* from the Buddha; Dāsaka learning the whole of *Vinaya* from the Elder

Upāli, taught it like a teacher in the religion.

84. The Elder Dāsaka taught Soṇaka the *Vinaya*, he learning (it) thoroughly from the teacher, taught (it).

85. The intelligent Sonaka, who knew *Dhamma* and *Vinaya*, in his turn taught Siggava the whole of *Vinaya*.

86. Siggava and Candavajja were the pupils of Sonaka; the Elder taught both the pupils the *Vinaya*.

87. Tissa the son of Moggali, learning Vinaya from Candavajja, became emancipated at the destruction of the substratum of being.

88. The Teacher Moggaliputta taught his pupil Mahinda the whole of Vinaya and the complete

doctrine of the Elders.

89. When the Exalted Buddha obtained parinib-bāna, the greatly resplendent Upāli taught Vinaya full thirty years.

90. The great wise man keeping his pupil the learned Elder named Dāsaka in place of Vinaya,

obtained nirvāna.

91. Dāsaka in his turn making his pupil the Elder Sonaka the chief of *Vinaya*, obtained *nirvāṇa* at the age of sixty-four.

I The righteous king Asoka is here meant.

- 92. Sonaka who had six supernatural faculties, keeping Siggava the son of the Elect in the place of Vinaya, obtained *nirvāṇa* at the age of sixty-six.
- 93. The wise Siggava making the boy Moggaliputta chief of *Vinaya*, obtained *nirvāṇa* at seventy-six.
- 94. Tissa the son of Moggali making his pupil Mahinda the chief of Vinaya, obtained nirvāṇa at the age of eighty-six.
- 95. Upāli had seventy-four years, Dāsaka, sixty-four years, the Elder Soṇaka, sixty-six years, Siggava, seventy-six years, Moggaliputta, eighty years. This was the ordination of all.
- 96. The learned Upāli was the chief of Vinaya at all times, the Elder Dāsaka had fifty years and Soṇaka forty-four years, it was the fifty-fifth year of Siggava and the Elder named Moggaliputta, sixtyeight years.
- 97. The prince Udaya reigned for sixteen years. The Elder Upāli obtained *nirvāņa* after six years of Udayabhadda's reign.
- 98. The lord Sisunāga ruled for ten years. Dāsaka obtained parinibbāna after eight years of Sisunāga's reign.
- 99. After the death of Sisunāga, he had ten brothers; all of them reigned for twenty-two years according to lineage. Soņaka obtained parinibbāna during their six years.
- 100. Candagutta reigned for twenty-four years. Siggava obtained parinibbāna<sup>1</sup> after fourteen years.
- 101. The son of Bindusāra, the greatly famous prince Asokadhamma, reigned for thirty-seven years.

- 102. After the lapse of 26 years of Asoka, Moggaliputta, making the religion resplendent, obtained nirvāṇa¹ at the destruction of his mortal existence.
- 103. The learned Elder Upāli in the seventy-fourth year, placing his pupil the learned elder named Dāsaka in charge of *Vinaya*, the great teacher obtained nirvāṇa.
- 104. Dāsaka in his return making his pupil the elder Soņaka the chief of *Vinaya*, obtained *nirvāņa* at sixty-four.
- 105. Sonaka, who had six supernatural faculties, placing Siggava the son of the Elect, in charge of Vinaya, obtained parinibbāna at sixty-six.
- 106. The wise Siggava making the boy Moggaliputta the chief of *Vinaya*, obtained *nirvāṇa* when he was seventy-six.
- 107. Tissa, the son of Moggali, making his pupil Mahinda the chief of Vinaya, obtained nirvāṇa at his eightieth year.

<sup>1</sup> Nirvāna means annihilation of passion, hatred & delusion. It is the waning out of all evils, the diminishing of the vicious & the weak in the man, which is the negative aspect of his positive advance in becoming. Childers says that it means the state of blissful sanctification of worldly existence in which Arhatship ends. In its negative aspect it means the going out of greed, ill-will, dullness and also freedom from these. (Law, Concepts of Buddhism, p. 95).

#### Chapter Six

1. Two hundred and eighteen years after the passing away of the Exalted Buddha, Piyadassana was crowned king.

, .

2. When Piyadassana was crowned king, the miraculous power of the king was obtained, the power of virtue shone forth one yojana above and one yojana below. The wheel of his strength rolled in the great kingdom of Jambudvīpa.1

3.' At that time the gods always brought the sixteen celestial jars full of all kinds of medicinal herbs from the Anotatta lake existing at the top of the

Himalaya mountain.

4. At that time the gods always brought the celestial tooth-stick of the naga-creeper, well perfumed, grown on the mountain, soft, glossy, sweet, full of juice and pleasing.

- 5. At that time the gods always brought the celestial myrobalan and medicinal herb, well perfumed, grown on the mountain, soft, glossy, full of juice and served by the great kings.
- 6. At that time the gods always brought the celestial drink and ripe mango, full of juice and well perfumed.
- At that time the gods always brought from the Chaddanta lake the celestial five coloured cloak and under-garment.

It is one of the four mahādīpas or the four great continents including India. For a detailed study, vide Law, Geography of Early Buddhism, Intro. XVI.

- 8-9. At that time the serpent kings always brought the celestial scented powder for washing the head, also unguents, soft, seamless, jasmine flowered garment to put on, valuable collyrium and everything from the world of serpents.
- 10. At that time the gods always brought the celestial sugar-cane, a quantity of areca-nut and a yellow towel.
- 11. The parrots brought nine thousand loads of paddy cleaned by rats; the bees made honey: bears formed with sledge-hammer.
- 12. Birds of good breed, sweet-voiced karavikas always sang before men by the power of Asoka's merit.
- 13. A great serpent having the lease of life of a kalpa (cycle), server of four buddhas, tied with a gold chain, came through the power of merit.
- 14. Piyadassi of great fame was worshipped with red garlands. One having a good appearance obtained the consequence of alms.
- 15. This grandson of Candagutta, the son of Bindusāra, was a prince then, the head in charge of the collection of the revenue of Ujjeni.<sup>2</sup> Proceeding gradually he went to the city of Vedissa.3

16. There the daughter of a banker known by the name of Devi gave birth to an excellent son, having cohabited with him.

17. Mahinda and Sanghamittā liked ordination. Both of them renouncing, destroyed the bond of existence.

18. Asoka ruled Pātaliputta,4 the best of towns. Three years after having been inaugurated a king, he had faith in the religion of the Buddha.

Picked up—Oldenberg, Visodhitā does not convey this meaning.
 Ujjenī was the capital of Avanti which roughly corresponds to modern Malwa, Nimar and adjoining parts of the Central provinces.
 Vidisā, the old name of Besnagar, a ruined city situated in the fork of the Bes or Vedisa river and the Betwa within 2 miles of Bhilsa.
 It was the capital of Magadha in Asaka's time. It had four rates (Samara)

<sup>4</sup> It was the capital of Magadha in Asoka's time. It had four gates (Samantapāsādikā, I, p. 52). It was the older Pāţaligāma where the ministers of Ajātasattu built a fort to repel the Vajjis (Digha, II, 86).

19. When the Exalted Buddha obtained parinibbāna at Upavattana,1 when Mahinda was born in the family of the Moriyas, how great is the number of years counted within this period?

20. Two hundred years and four years had elapsed, Mahinda the son of Asoka was born immedi-

ately after.2

21. When Mahinda was ten years old his father killed his brothers. He spent four years in ruling Jambudipa.

22. Killing one hundred brothers and continuing his lineage Asoka was made the ruler in the fourteenth

year of Mahinda.

- 23. Asoka being crowned king obtained miraculous power, having great power, and endowed with virtue, and the mover of the wheel of Law in the island 3
- 24. Piyadassi was anointed king in full twenty years. Three years were spent in mastering the idea of the heretics.
- 25-26. There were sixty-two upholders of false views, ninety-six heretics, who were the originators of the Sassata and Uccheda doctrines; all of them were established in two. There were Niganthas (Jains), Acelakas and other wanderers or wayfarers, other brahmins and other upholders of heretical views.4
- Searching for truth and untruth he invited the upholders of separate heretical views, pāsandas who were outside the faith, heretics having different false views, upholders of sassata5 and uccheda6 doctrines and the bewildered holders of mean heretical views.

Asokadhamma really means Dhammāsoka (Asoka the righteous).

It was a sālavana (Dîgha, II, p. 169.) Samantaramhi should be Samanantaramhi.

Puthu may be translated as separate, broad etc. and Laddhi, heretical-view: it is a later term for the earlier ditthi (vide PTS Dictionary; vide also Law,

Historical Gleanings, Chap II.)
Eternalism, Digha, I, 13: III, 108; Samyutta, II, 20; III, 99 etc.
Doctrine of annihilation, Vinaya, I, 235; III, 2; Digha, I, 34; Samyutta, II, 18 (nirodha); Anguttara, IV, 174 etc.

- 28. Inviting the groups of heretics, making them enter into his abode, giving large gifts to them, he asked excellent question.
- 29. Being asked the question they were unable to make it clear by their own capability. The unwise explained like one who being asked about mango answering about the bread fruit tree.
- 30-31. Everything is small. Enough of your further preaching. Destroying all the heretics and removing the upholders of separate heretical views, the king thought thus—who else should gain—those who are *Arahats* (saints) in the world, and those who see the path of saintship?
- 32. These exist in the world. This world is not devoid of them. When should I approach to have a sight of good men? Listening to this good saying I shall give my sovereignty along with the kingdom.
- 33. The king thinking thus, did not find anybody worthy of charity. The king always sought for the virtuous and skilful.<sup>1</sup>
- 34. Walking about in his palace and seeing many men, he saw the monk Nigrodha moving about for alms on the road.
- 35-41. Whose advancing, going back and looking at were full of faith, who lifted his eyes upwards, the elect having peaceful mind, who obtained the best control, subdued, protected, well-defended, who did not mix with the noble people like the pure moon in the sky, fearless like a lion, bright like the mass of fires, venerable, unconquerable, steadfast, with tranquil mind and attentive, free from sins, who had cleaned himself of all sins, the best of men, who led a wandering life, discerning clearly, the best of monks, endowed with all virtues, he thought of Nigrodha, his former companion, who formerly did meritorious acts and who obtained fruition in the path of the Elect, the thoughtful<sup>2</sup> sage

Supesala may be translated as well-behaved.
 Moneyyavussati—living in the mind. Vussati is the passive of vasati.

moved about on the road for alms. The wise thought full of desire.

- 42. This Thera was undoubtedly one among the revered ones, who was like the Buddha in the world and the noble disciple, who stood in the fruition of the transcendent path and who obtained liberation and perfect beatitude.
- 43. He obtained fivefold joy and faith, greatly delighted and pleased in mind; he who was like Sakka became delighted like a poor man who has obtained wealth and like one who has become prosperous and obtained the desire of his mind.
- 44-45. He addressed one of his ministers: Behold, quickly conduct that monk, the young man moving on the road like an elephant, graceful and peaceful by nature, fearless and possessed of the quality of tranquillity.
- 46. The king obtained great faith, highly delighted he thought in his mind: This best of men, who was not formerly seen, undoubtedly obtained the excellent Norm.
- 47. While investigating he again said thus: "Well-arranged seat is spread. Sit down on the seat for obtaining ordination. His prayer is granted by me."
- 48. Receiving the word of the king, taking by hands, circumambulating he mounted the seat, he sat on the most excellent seat like the fearless king of gods, Sakka, sitting on the yellow blanket.
- 49. The king thought "This excellent boy is immovable and fearless. Now there exists (for) him."
- 50. The king seeing the excellent young boy who kept up the customs of the saints, well trained, well-versed in *Dhamma* and *Vinaya*, fearless and possessed of the quality of tranquillity, being pleased in mind again said thus to the son of the conqueror who was well-dressed:

"Teach me the Norm which you have learnt. You will be my teacher and I shall be taught by you. Oh great sage, I will act according to your word. Instruct me, I will listen to your instruction."

52. Listening to the exceedingly powerful speech of the king, he who was acquainted with the analytical knowledge in the ninefold doctrine of the Teacher, thought over highly valuable Tipitaka and found good instruction on earnestness.

- 53. Earnestness is the path of immortality; indolence is the path of death. Those who are earnest, do not die. Those who are indolent are as if dead.1
- 54. While the wise Nigrodha approving, the king knew the best reason. This is the foundation of all doctrines, whatever is taught by the omniscient Buddha.
- Today I take refuge in you the Buddha, in Dhamma and in Sangha. With wife, and children, and relatives I announce (my) discipleship.
- 56. After having been established in the refuge with wife and children and on account of the advent of the good friend Nigrodha, I worship the Elder with four hundred thousands of silver, and eight portions of food daily.
- There are many disciples of the Buddha, who are saints, free from sins, well-acquainted with the knowledge of the nature of the heart or thoughts of others, who have acquired miraculous power and well-versed in three branches of knowledge.
- The king again said to the Elder: 'I desire to see the precious Sangha (Church). I will pay respects to the assembly of monks, as many as they are assembled, and listen to the doctrine.'
- Sixty-thousand monks assembled, the messengers informed the king: a well-contented assembly

<sup>1</sup> Vide Dhammapada, V. 21.

of monks, a great congregation, you go as you desire to see the Sangha (church or congregation of monks).

- 60. The great king Asoka listening to the word of the messenger addressed the group of relatives, friends, ministers<sup>1</sup> and kinsmen.
- 61. We shall give present when there will be a great congregation of monks; we shall do service or duty<sup>2</sup> according to our capability or strength.
- 62. Let them quickly make ready for me a pavilion, seat, water, attendant, gift and food worthy of charity and suitable.
- 63. Let those who prepare soup and boiled rice and well-cooked pure rice-gruel, quickly make ready for me delightful, pure food.
- 64-65. I shall make a great gift to the assembly of monks, the best of the congregations; let them beat drums in the city, let them clean the road, let them scatter white sand and five coloured flower. Let them place here and there garland, arch, kadali tree (plantain tree), auspicious jar full to the brim, and dagoba, best for the season.
- 66. Let them make the banner with cloths, bind them here and there, decorated with flower garlands let them beautify the city.
- 67. Khattiyas, Brāhmaṇas, Vessas, Suddas, and others belonging to different families, decorated with various kinds of ornaments, taking garment, ornament, flower and burning lamp, let them go to see the congregation.
- 68. Let well-trained musicians of different families, sweet-voiced, pleasant to hear, play on all bands of music and let them go to see the best congregation.

Amacca may be translated as privy councillor, companion.
 Veyyāvatikam really means service or duty performed by an inferior for a superior.

- 69. Happy dancers and acrobats giving pleasure being decorated, let all of them approach the cogregation and amuse those who are assembled.
- 70. Let them worship with various kinds of flowers in large heaps and various kinds of powder,<sup>2</sup> paint or rouge.
- 71. Let them prepare in the city all gifts which are desired and the miracle.
- 72. Let the dwellers of the kingdom solemnly undertake to worship throughout the day and do homage to the entire assembly of monks during all the watches of the night.
- 73. After the lapse of the night the prince made ready in his own house food of excellent flavour.
- 74-75. The illustrious one, the greatly famous one, gave orders to his ministers and attendants: 'Let many people bring heap of scented flower-garlands, many flowers, parasols, banners, and the lamp burning during the day. Let them bring as much as I have ordered.'
- 76. In this city all traders from four quarters all the royal officers, with coaches drawn by bullocks,<sup>3</sup> troops, and vehicles, let all follow me to see the congregation of monks.
- 77. The best of kings proceeded with great royal dignity. The lord of the earth shone like Sakka while proceeding to the Nandana garden.
- 78. The joyous king going hurriedly near the congregation of monks, saluting with folded hands consented.
- 79. He informed the congregation of monks: 'Let compassion be on me. As long as the monks reached the inside of all the dwellings.'

3 Yogga (lit) means 'what may be yoked.'

Lamkāra or Lakāra stands for alamkāra.

Punnakam should be cunnakam. Punnakam does not convey any meaning

- 80. The prince taking the alms bowl of the .Thera, the father of the congregation, worshipping him with many flowers, entered the excellent city.
- 81. Making them enter the abode and causing them to sit on the seat, he gave with extended hand rice gruel and many kinds of valuable food, hard and soft, as much as they wanted and desired.
- 82. When the congregation of monks had finished their meals and removed their hands from the bowls, he gave a pair of garments to each monk.
- 83. He gave foot-unguent,1 oil, umbrella and slipper, all the requisites of a monk, molasses, and honey.
- 84-85. The lord of the earth, Asokadhamma, sat down, surrounding; the king being seated offered requisite to the congregation of monks (saying) as much as the monks desire I give them whatever they choose.
- Satisfying them with requisites and causing 86. them to refuse2 the requisites, subsequently they asked the profound and well-taught divisions of Dhamma.
- 87. Venerable Sirs! is there any chapter taught by the kinsmen of the sun, having noun, gender, inflexion, section and composition? Tell, is there any counting of so many divisions of Dhamma?
- 88. Oh king, it has been taught by the kinsmen of the sun, after counting; it is well-divided, well proclaimed,3 well-explained and well taught.
- 89-92. The best of the bipeds taught the good saying with reason, full of meaning, without fault, right recollection, right-exertion, basis of miraculous power, and the organ of sense, potentiality, constituent

<sup>1</sup> Pādasambhañjana—its meaning is not at all clear.

<sup>2</sup> Sampavāretvāna conveys the idea of liberal hospitality. It means that the host handed dishes until the guest said "I have enough" and refused further food (Vide Childers' Pali Dictionary, p. 439). Supaññattam—it may also mean 'well promulgated'.

of enlightenment,1 a portion of the right path, welldivided and well-taught and the seven divisions of the most excellent constituents of true knowledge,2 transcendent, excellent law, the nine-fold division of the Teacher's doctrine, expanded and well-divided. Complete eighty-four thousand divisions of Norm were taught by the kinsmen of the sun, out of compassion for the living beings.

93. He taught the best ambrosia, the excellent Norm, which gives freedom from worldly life, the path leading to the destruction of all sufferings, and

which is the medicine of nirvāna.

The king, listening to the word uttered by the congregation of monks, the bull among men, excited, much delighted, full of mirth, uttered this word in the royal assembly.

95. Full and complete eighty-four thousand precious divisions of the Norm were taught by the

most excellent Buddha.

I shall build eighty-four thousand monasteries, worshipping each monastery of each division of the Norm.3

97. The prince spent ninety-six kotis of wealth;

the king instantly gave orders on that very day.

98. At that time there were eighty-four towns in the Jambudipa. In each town he built one

monastery.

The prince building the monastery4 within three years, when the monasteries were finished, he worshipped for a week.

Bojjhanga means requisites for attaining the supreme knowledge of a Buddha. The bojjhangas are seven in number.
 Bodhipakkhiyam uttamam—Accessory to the supreme knowledge. The Bodhapakkhiyadhammā are thirty-seven in number. They are constituents

of true knowledge.
The above is the literal translation. "Honouring each section of truth by one monastery" as translated by Oldenberg is surely a deviation from

Vihāram occurs in the text and therefore it is translated as a monastery. Really it should be monasteries (vihāre).

### Chapter Seven

- 1. There was a great assembly from all parts of the Jambudīpa, eighty koṭis of monks and ninety-six thousands of nuns; monks and nuns possessing six supernatural faculties<sup>1</sup> were very many.
- 2. Monks through the influence of their miraculous power, making the surface of the earth even, making the world's emancipation, showed religious festivals worthy of veneration.
- 3. The king standing in the Asoka monastery looked at the Jambudīpa. Through the influence of the miraculous power of the monks Asoka saw everywhere.
- 4-5. He saw all the monasteries built everywhere on earth, raised banner, flower, arch and garland, plantains, jars full of water decorated with flowers of different kinds; he saw the circumference of the continent and decoration in the four quarters.
- 6-8. Being delighted, pleased in mind, looking at the religious festivals which were being celebrated, at the congregation of assembled monks and the assembled nuns, abundant alms which were prepared were being given to the beggars, seeing eighty-four thousand monasteries which were worshipped, Asoka being delighted informed the congregation of monks: "Venerable sirs, I am a kinsman in the religion of the Teacher Buddha."

<sup>1</sup> Childers, Pali Dictionary, p. 5.

<sup>2</sup> Lokavivaranam may mean world-show.

- 9. Great sacrifice was made by me for the tellers of truth in the religion.
- 10-11. Spending great wealth to the extent of ninety-six kotis, eighty-four thousand monasteries were built by me for the worship of the division of the Norm taught by the excellent Buddha; he began (making offerings) daily four hundred thousand.
- 12-13. One shrine-worship, one to the monk named Nigrodha, one for the preachers of the Norm, one for the requisite of the sick, boiled rice like the great Ganga is given daily and always. I do not find any other greater sacrifice. My faith is more firm and therefore I am a kinsman in the religion.
- Asokadhamma, Moggaliputta who was learned, well-versed in scriptures, and a skilful investigator, in order to secure the existence of the congregation and for the patronage of the religion, the skilful one, listening to the news in the future time answered the question asked by Asokadhamma: One by the name of the relative of the requisites is a stranger to the religion.
- 17. He who giving up his son or daughter born in the womb and connected, ordained them; he becomes a kinsman in the religion.<sup>1</sup>
- 18-20. King Asokadhamma, the lord of the earth, listening to the word, addressed both his son Prince Mahinda and daughter Sanghamittā. I shall be a kinsman in the religion. Both the children listening to the word of the father, agreed: Well, Sir, we agree; we will act according to your word; quickly ordain us. Be a relative of the faith.
- 21. Mahinda, son of Asoka, was full twenty years. Sanghamittā should be eighteen years of age.

<sup>1</sup> Cf. Mahāvamsa (Geiger Ed) p. 47; Thūpa V. 42; "Paccayadāyako tvam mahārāja, yo pana attano puttam ca dhītaram ca pabbājesi ayam sāsanassa dāyādo nāmāti." It may be translated as follows: 'Oh Mahārāja, you are named as a giver of requisites. He who ordained his son and daughter is called a kinsman of the religion.'

- 22. Both the children received ordination during six years of Asoka; similarly Mahinda, the illuminator of the island, received *upasampadā* ordination.
- 23. At that time Sanghamitta undertook to learn the precepts. He (Mahinda) was like Moggaliputta, a great teacher of the doctrine of the Theras.
- 24. Asokadhamma was crowned king when he was fifty four years of age. From the time of the coronation (the Thera) named Moggali was sixty years of age; thereafter Mahinda attained ordination from Moggaliputta.
- 25. Mahādeva ordained him, Majjhanta (conferred) *upasampadā* ordination; these were the leaders who showed compassion towards Mahinda in three ways.
- 26. The preceptor Moggaliputta taught Mahinda, the illuminator of the island, all the *piṭakas*, their whole meaning and the doctrine.
- 27. During ten years of Asoka, Mahinda was four years old. He became a teacher of the scriptures as handed down and had many pupils.
- 28. Mahinda learnt and retained in his memory the doctrine of the *Theras*, well-taught and well-divided suttas as settled in both the convocations.
- 29. Moggaliputta taught Mahinda, son of Asoka, three sciences, six supernatural faculties and four kinds of analytical knowledge.
- 30. Tissa, the son of Moggali, continuously taught Mahinda his pupil all the *Piţakas*.<sup>1</sup>
- 31. During three years came Nigrodha, during four years (he killed his) brothers, during six years Mahinda, the son of Asoka, received ordination.
- 32. Both the sons of Konti, the theras Tissa and Sumittaka, who possessed miraculous powers, obtained parinibbāna in the eighth year of Asoka.

<sup>1</sup> Agama means Buddhist scriptures. Pitakas and Agamas convey the same idea.

- 33. These princes received ordination and both the elders obtained nibbana.
- 34. Many Khattiyas and Brahmins showed the state of a lay disciple. Great gain and honour arose in the religion of the Buddha.
- 35-36. Heretics and schismatics lost their gain and honour. Pandarangas, Jatilas, Niganthas, Acelakas, and others stood for seven years; there was the pleasant uposatha ceremony. The saints, amiable and modest, did not attend the uposatha ceremony.
- 37. On the attainment of one hundred years and one hundred and thirty six years, sixty thousand monks lived in the Asoka monastery.
- 38. Ajīvakas<sup>1</sup> and other holders of different views spoiled the religion. All those wearing yellow robes spoiled the religion of the conqueror.
- 39. Surrounded by one thousand monks, Moggaliputta, who possessed great miraculous power and six supernatural faculties, the leader of the group, summoned the religious convocation.
- 40. The greatly wise Moggaliputta, the destroyer of other doctrines, making the doctrine of the Theras firm, held the third Council.
- 41. Destroying different doctrines and removing many shameless people, making the religion lustrous, (he) published the Kathāvatthu ("Points of controversy").2
- 42. Mahinda, who was the pupil of Moggaliputta, thoroughly learnt the true religion from the teacher.

<sup>1</sup> See Indian Antiquary, XLI, 1912, p. 289; E.R.E. Ajivikas by Hoernle. Gosāla was the leader of the Ajivika sect and the powerful exponent of the Ajivika As for the rules of the Ajivikas See Aupapatika sūtra (Leumann Ed., p. 80) The Ajivikas by B. M. Barua, Pt. I. is the best treatise on the subject.
A. L. Basham's book entitled "History and doctrines of the Ajivikas" is not at all interesting and upto date.

2 Law, History of Pali Literature, I, 316 ff.

- 43. He taught the five Nikāyas1 and seven Pakaranas, a skilful hero learnt from his teacher the two Vibhangas,2 Vinaya,3 Parivāra4 and Khandhaka,5
- 44. When two hundred years and thirty-six years elapsed, again a dissension arose among the Theravadins.
- 45. The Prince reigned in the city of Pāṭaliputta; the great king Dhammasoka had faith in the religion of the Buddha.
- 46. He gave great charities to the church, the best and the most excellent of congregations. In a day he gave up6 four hundred thousand.
- 47. He made a gift of one to the Cetiya and one to the listener of the religion. He spent one requisite for the sick and one for the church.
- 48. The heretics, sixty thousand in number, seeing the gain and great honour, were the companions of the thieves.
- 49. In the monastery called Asokārāma the Pātimokkha<sup>7</sup> was marked out. Causing the Pātimokkha to be made, a minister killed the saints.
- 50. In order to rebuke the heretics many disciples of the Buddha, sixty thousand in number, sons of the conqueror, assembled.
- 51. In that congregation the Elder, who was the son of Moggali, was like the teacher, a great chief, and there was none similar to him on earth.
- 52. The king asked the Elder about the act of killing the saints; performing the miracle he removed the doubt of the king.

Digha, Majjhima, Afiguttara, Samyutta and Khuddaka.

<sup>Mahā and Culla.
Vinayapiţaka, the book on discipline.
It is the name of the last book of Vinayapiţaka. See Law, History of Pali</sup> 

Literature, p. 78.

5 Khandhaka is the treatise in set fragments comprising two divisions. It means section or chapter. See Law, History of Pali Literature, p.61.

6 It may be translated here as spent.

It was composed to be used at penitential assemblies. It is the nucleus of the Vinayapitaka.

- 53. The king, learning the religion from the Elder, destroyed the sign of ruination of the monks, who were the companions of the thieves.
- 54. Disrespectful heretics having obtained ordination according to their doctrine, destroyed the word of the Buddha like pure gold.
- 55-56. All of them were the holders of different doctrines, opposed to *Theravāda*. In order to rebuke them and make his own doctrine lustrous the Elder taught the *Kathāvatthuppakaraṇa* of the *Abhidhammapiṭaka*, which destroys the doctrines of others; there was no such rebuke.<sup>1</sup>
- 57-58. The elder, who was the leader, having taught the *Kathāvatthuppakaraṇa* of the *Abhidhammapiṭaka*, in order to purify his own doctrine and to make the religion lasting for a long time, selected one thousand saints and taking the excellent ones held the religious convocation.
- 59. In the monastery called the Asokārāma² built by king Dhammāsoka this third convocation was finished in nine months.

The convocation of true religion was finished on

the ninth month.

It may also mean punishment, ruination, etc.
 Cf. Samantapāsādikā, P.T.S. Ed., p. 48.

# Chapter Eight

1-3. Far-seeing Moggaliputta saw the establishment of the religion in the border country in future, with his divine eyes, sent Majjhantika and other Elders, each with five for the establishment of religion in the border countries and for the enlightenment of human beings.1 Out of compassion for the living beings of the border countries, you teach the excellent religion shining powerfully.

The great sage Majjhantika went to the Gandhara country, satisfying the enraged serpent,

released many from fetters.

Mahādeva, who was endowed with great miraculous powers, went to Mahisa kingdom, urging (people) by suffering in hell, released many from fetters.

Then another (elder) Rakkhita, well acquainted with the magical or miraculous transformations, having risen into the air, taught the Anamataggiya2 discourse.

7. The greatly wise elder named Yonakadhammarakkhita, converted Aparantaka by preaching the

Aggikkhandhopamasutta.3

The elder Mahādhammarakkhita, who possessed great miraculous power converted Mahāraṭṭha by preaching the Nāradakassapajātaka.4

It may also be translated as purity of the human beings.

<sup>1</sup> It may also be translated as purity of the human beings.
2 Mahāvamsa 12, 31; Samyutta, II, pp. 178—193.
3 Angutara, IV, 128 ff.
4 It should be Mahānārada Kassapa Jāt. Jāt. No. 544—Jāt. VI 219—55; cf.

- 9. The elder Mahārakkhita, who possessed great miraculous power, converted the Yonaka region by preaching the Kālakārāmasuttanta.
- 10-11. The elder Majjhima belonging to the Kassapa family Durābhisāra Sahadeva, and Mūlakadeva converted the group of Yakkhas in the Himalayan region. There they preached the discourse called the *Dhammacakkappavattana* (Turning the wheel of Law).
- 12. Soṇa and Uttara who possessed great miraculous powers, went to Suvaṇṇabhūmi,² removing the groups of demons, released many from fetters.
- 13. Mahinda having self as the fifth went to the excellent island of Lanka, making the religion firm, freed many from fetters.

Theragāthā commy., Sinhalese Ed. 1. 284.
 It is identical with lower Burma (Pegu and Moulmein dists). According to the Sāsanavamsa (P. 10) it is Sudhammanagore, that is, Thaton, at the mouth of the Sittaung river.

## Chapter Nine

1. This island of Lanka existed as Sihala after the lion. Listen to this chronicle of the origin of the island which I narrate.

This daughter of the king of Vanga on account of (her) co-habitation with a lion living in the forest,

gave birth to two brothers.

Sīhabāhu and Sīvali were beautiful boys, the mother's name was Susimā and the father was called Sīha.

4. When sixteen years had elapsed, coming out of the cave, there he built the best and most excellent town called Sihapura.

5. There in the kingdom of Lala greatly powerful king Sīhaputta ruled the great kingdom in the best and the most excellent Sihapura.

- Thirty-two brothers were the sons of Sihaputta, Vijaya and Sumitta were the eldest among the good brothers.
- The prince named Vijaya was bold and untrained. He did the act of plundering and most wicked and dreadful acts.

8. Countryfolk and traders assembled, having approached the King, they declared the fault of Vijaya.

9-10. Hearing their word the king being enraged, ordered the ministers thus: "Remove this prince. Let them remove from the country all those attendants, his sons, wives and friends, maid-servants, manservants and hired workers."

- 11. Then removing him and making him separated from his kinsmen, they ascended the ship, at that time the ship sailed on the sea.
- 12. Let them go away wherever they like. All will be invisible. Let them not come again to dwell in the kingdom and the country.
- 13. The ship in which the boys ascended, came to an island uncontrolled, which was then named as the Naggadīpa.
- 14. The ship in which women ascended, came to an island uncontrolled, which was then named as the Mahilā kingdom (Mahilāraṭṭham).
- 15. The ship in which men ascended, as if not floating on the sea, went to the port of Suppāra, being completely destroyed and puzzled regarding direction.<sup>1</sup>
- 16. Then those seven hundred descending at Suppāra, the people of Suppāraka<sup>2</sup> greatly honoured them and showed them hospitality.
- 17-18. When they were being shown hospitality, Vijaya and all his companions did the act of plundering without knowing, committed life-slaughter, theft, adultery, falsehood, and slander and (acts) of bad conduct, immoral and most dreadful.
- 19. Doing cruel, rough, terrible, and dreadful acts, being irritated, they thought thus: 'Quickly we will kill the fraudulent people.'
- 20. There existed Ojadīpa, Varadīpa, or Maņdadīpa, the designation of which is the island of Lankā, which is known by the name of Tambapanni.
- 21. When the best of the bipeds, the Exalted Buddha, obtained parinibbāna, this son of Sīhabāhu was named prince Vijaya.

1 Disāmūlhā may be translated here as mis-directed, puzzled, as regards

It is modern Sopara or Suppāra in the Thana dist. Bombay state, 37 miles north of Bombay and about 4 miles north-west of Bassim. (Law, Historical Geography of Ancient India, p. 299).

- 22. Having reached the island of Lanka, leaving Jambudipa, the excellent Buddha said "the prince will be the king."
- 23. Then the teacher addressed Sakka, the lord of gods: 'O Kosiya, do not neglect your eagerness for the island of Lankā.'
- 24. The lord of the gods Sujapati listening to the words of the Exalted Buddha, told Uppalavaṇṇā to guard the island.
- 25. Devaputta (the celestial being), who possessed great miraculous power, listening to the words of Sakka, guarded the island of Lankā with his attendants.
- 26. Vijaya staying at Bharukaccha<sup>1</sup> for three months, annoying the people, ascended the ship.
- 27. The vast crowd ascending their ship, as if floating on the sea, was thrown by the force of the wind and lost the bearing.<sup>2</sup>
- 28. Having reached the island of Lankā, descending, they stood on the land, they were established on each; exhausted by great hunger and thirst, they were unable to walk on foot.<sup>3</sup>
- 29. Making a junction on earth with both their hands and feet, rising up and standing at the centre, they saw their hands resplendent.
- 30. Their hands and feet were besmeared with red-coloured dust of the ground; (hence) it was then named as Tambapaṇṇi.
- 31. The first town was Tambapanni in the most excellent island of Lanka; Vijaya dwelling there ruled it.

<sup>1</sup> Sansk. Bhrigukaccha meaning high coast land. It was a sea port town from which ships sailed for different countries. According to the Brahmanical tradition it was so called because it was founded by Bhrigu (Imp. Gaz. of India IX. p. 30). It is identical with Barygaza of Ptolemy (pp. 38 & 152) and the Periplus of the Erythrean sea (pp. 40, 287). It is modern Broach in Kathiawar.

<sup>2</sup> Nadīmuļhā puzzled in the river.

<sup>3</sup> Here the text is corrupt. It means they went on foot but with reference to the context the meaning is not at all clear. It should be 'they were unable to walk on foot because they were tired'.

- 32. Vijaya, Vijita, and he with the act of guarding the ship, Accutagāmi, and Upatissa, first of all, came here.
- 33. Crowded with men and women many assembled. The prince built the town in different directions.
- 34. Tambapanni was the town built by Vijaya on the most excellent river-bank, in the south, with suburbs all round.<sup>1</sup>
- 35. Vijita built Vijita; he built Uruvela. The minister named Nakkhatta built Anurādhapura.
- 36. He who was named Accutagāmi built there Ujjenī. Upatissa built the town of Upatissa, having well-arranged market, opulent, prosperous, extensive beautiful and charming.
- 37. The king named Vijaya first of all reigned a Tambapaṇṇi, also called the beautiful island of Lankā.
- 38. When the seventh year came the country was crowded. The prince reigned for thirty eight years.
- 39. On the ninth month of the Exalted Buddha the Yakkha army was destroyed. On the fifth year of the Exalted Buddha the conqueror subdued the Nāgas. On the eighth year of the Exalted Buddha he completed abstract meditation.<sup>2</sup>
- 40. On these three occasions the Tathāgata came here. On the fifth year of the Exalted Buddha Vijaya came here.
- 41. The Exalted Buddha, the best of the bipeds, made it fit for human habitation. The Exalted Buddha obtained *Nibbāna* on the utter annihilation of the substratum of existence.

2 It may be translated as 'attainment, trance'.

<sup>1</sup> Samantaputabhedanam means opening the basket all round. It is impossible to arrive at the idea of a suburb as pointed out by Oldenberg. The text seems to be corrupt. It may be literally translated as "breaking the basket all round"

42. When the Exalted Buddha, the king of righteousness, and resplendent, obtained parinibbāna, the prince reigned for thirty eight years.

43. He sent a messenger to Sumitta at Sīhapura: 'Let you come quickly to us at the most excellent island of Lanka.'

44. After my death there was none to become the ruler of this kingdom; I hand over this island (to you) obtained by me through my strength.

#### Chapter Ten

- 1. This daughter of Pandusakka named princess Kaccānā came here from Jambudīpa in order to preserve the lineage.
- 2. She was inaugurated a queen of Paṇḍuvāsa by sprinkling sacred water. Eleven children were born on account of her co-habitation.
- 3-4. Abhaya, Tissa, Uttiyo, Tissa, Asela the fifth, Vibhāta, Rāma, Siva and Mattā with Mattakala; their youngest daughter was well-known by the name of Cittā. She gave delight to the people who saw her; she was called Ummādacittā.
- 5. He came to the Upatissa village in the year of his coronation. The prince reigned for full thirty years.
- 6. The seven Sākyas were the grand-children of Amitodana, Rāma, Tissa, Anurādha, Mahāli, Dīghāvu, Rohiņi, Gāmaņī, the seventh of them, belonging to the family of the lord of the world.
- 7. The prince named Abhaya, the son of Panduvāsa, at that moment reigned for twenty years.
- 8. The steady and wise Gāmaṇi, son of Dīghāvu, waiting on Paṇḍuvāsa, co-habited with the girl Cittā.
- 9. On account of his co-habitation the prince named Panduka was born. Guarding his own self, he dwelt at Dovārikamandala.

### Chapter Eleven

- 1. On the twentieth year of Abhaya Pakuṇḍa was twenty years old. Pakuṇḍaka was crowned king on the thirty-seventh year from his birth.
- 2. On the twentieth year of Abhaya Pakuṇḍaka was a thief. In the seventeenth year killing seven maternal uncles, he was crowned king in the town of Anurādhapura.
- 3. When the tenth year elapsed and the sixty years to come he fixed the boundaries of the village and made security stable.
- 4. Pakunda reigned for full seventy years, possessing both *Yakkhas* and men.
- 5. A prince named Muţasiva was a son of Pakundaka; the lord lived for sixty years in Tambapanni.
- 6-7. When there were other ten brothers, sons of Muțasiva, Abhaya, Tissa, Nāga, Utti and Mattābhaya, Mitta, Siva, Asela, Tissa and Kira, these ten. Anulādevī and Sivalī were the daughters of Muṭasiva.
- 8. On the eighth year of Ajātasattu, Vijaya came here. Then Vijaya expired in the fourteenth year of Udaya. On the sixteenth year of Udaya, he made Paṇḍuvāsa king by besprinkling him with sacred water.
- 9. In between the two kings Vijaya and Paṇḍuvāsa Tambapaṇṇi was then without a king for a year.

- 10. On the twenty-first year of Nāgadāsa¹ Paṇ-duvāsa then died. They inaugurated Abhaya a king by besprinkling him with sacred water.
  - 11. During seventeen years twenty-four.2
- 12. On the fourteenth year of Candagutta the king named Pakundaka died. On the fourteenth year of Candagutta he made Muţasiva a king by besprinkling him with sacred water.
- 13. It was the seventeenth year since the coronation of Asoka. Muţasiva then died.
- 14. There on the seventeenth year and next six months, in the second month of winter, under the best nakkhatta of Asāļha, the lord, the beloved of the gods, was crowned in Tambapaṇṇi.
- 15-17. At the foot of the Chāta mountain<sup>3</sup> there were three bamboo poles. One pole was white like silver and the creeper shone like gold. It was blue, yellow, red, white, bright and black, beautiful and like flower-shape; likewise the flower-pole, the bird-pole, where the birds with natural colours appeared; in like manner there the quadrupeds (appeared).
- 18. Horse-pearl, elephant-pearl, chariot pearl, leaf-pearl, myrobalan-pearl, bracelet-pearl, signet-pearl, the Kakudha-like4 pearl, these were then eight pearls.
- 19. When the beloved of the gods arose, through the influence of his coronation, they brought three gems from the country of Malaya, three poles from the feet of Chāta and eight pearls from the sea-shore.
- 20. The gems were produced at Malaya worthy of a king. Many people brought in for a week on account of the virtue of the beloved of the gods.

I The first Nāgadāsa is superfluous.

The text is incomplete.
 It existed more than two yojanas south-east of Anurādhapura(cf. Mahāvaṃsa,

X1. 10).
 Kakudha means the hump of a bull. It also means sign of royalty. cf.
 Thüpayamsa (PTS), p. 45.

- 21-23. The king seeing the gem, valuable and costly, unequalled, incomparable, wonderful and rare, being pleased in mind spoke thus: I am well-born, noble and foremost among men. Such is the fruition of my good deed; the gem of many hundred thousand kinds is obtained (by me) in consequence of my meritorious act. Who is worthy to receive the offering of my gems?
- 24. My mother, father, brother, relatives, friends or companions? The king thinking thus remembered the prince Asoka.
- 25. Devānampiyatissa and the conqueror of men, Dhammāsoka, both of them were good friends, firmly devoted, though they had not seen each other.
- 26. I have my beloved friend, the lord of the continent of India, greatly virtuous Asokadhamma, my friend as dear as life.
- 27. He is worthy of receiving the offering of my gems. I am worthy to give (him) the best wealth of religion.
- 28. Arise, O doer, quickly taking this jewel, going to the continent of India, to the town named Puppha, make a present of the best jewel to my friend Asoka.
- 29. The beloved of the gods sent these four messengers, Mahāriṭṭha, Sāla, Brahmin Parantapabbata and the astrologer Puttatissa.
- 30. The beloved of the gods sent many jewels with the attendant, three lustrons gems, eight excellent pearls, three bamboo poles like the goad, and the excellent conch-jewel.
- 31. The prince being delighted<sup>2</sup> sent the minister Ariţtha and the general Sāla, Parantapabbata and the astrologer Puttatissa.

Kattāra means maker, agent.
 The Pali word should be hattho. Hatthe occurring in the text bears no meaning.

32-35. Umbrella, chowrie, conch, turban and ear-ring, Ganges-water, water-jug, conch and palanquin prospering right-hand chank, are sent for the coronation of the king; low canopy, a pair of cloth, and costly napkin, valuable yellow sandal wood, clay of reddish colour, yellow myrobalan and myrobalan (are also sent). He sent this message: The Buddha is the chief of those worthy of charity, the religion is the best of those who are passionless and the church is the best field of merit—these three are the best things in the worlds of gods and men.

36-38. O prince, I salute this for excellent welfare. Staying for five months those four messengers, taking away the present sent by Asokadhamma, came here from Jambudīpa on the twelfth of the fortnight of the month of Vesākha. The retinue for

the coronation was sent by Asokadhamma.

39-40. The second coronation of king Devānampiya was celebrated. He was crowned king for the second time on the sabbath day of the month of Vesākha. Having spent three months on the sabbath day of the month of Jettha Mahinda came here from the continent of India being the seventh.

(The account of) the articles for the coronation is finished.

### Chapter Twelve

1-4. Chowrie, turban, sword, parasol, and slipper, diadem, sārawood,1 gold vase, right hand chank, palanquin, conch, Ganges-water, low canopy, kotis of clothes, gold pot, spoon, costly napkin, water from the Anotatta lake, glass,2 excellent yellow sandalwood, earth of the colour of the sun, eye-collyrium brought by the Nāgas, yellow myrobalan, myrobalan, costly nectar-like medicine, one hundred and sixty cart loads of paddy brought by parrots, Asoka by name sent that which was produced<sup>3</sup> by meritorious acts.

5. I have taken refuge in the Buddha, Dhamma and Sangha.4 I preach the state of a lay disciple in the religion of the Buddha, the son of a Sakiyan.

6. You cherish faith in these three things in the excellent religion of the conqueror and take refuge in the Teacher.

- 7 8. Honouring this the greatly famous dhamma sent them to Devanampiya with the messenger who had gone. Many Elders who possessed great miraculous powers in the excellent Asokārāma said thus to Mahinda out of compassion for the plane of Lankā.
- 9. You establish religion in the island of Lanka as it is the time. O greatly virtuous one! you go and establish faith in the island of Lanka.

A kind of wood, probably khadira. Clay used in making glass.

Sprung up, arisen, born etc. Known as the Buddhist Triad. These three Refugees are the supreme objects of devotion & worship (Law, Concepts of Buddhism Ch. I).

- 10-11. The wise and learned Mahinda, the illuminator of the island, listening to the word of the congregation consented with his group. Putting the garment on one shoulder, stretching out his folded hands, and saluting with his head: 'I go to the island of Lankā.'
- 12-13. Mahinda by name was at that time the Elder of the congregation. Itthiya, Elder Uttiya, Bhaddasāla and Sambala and novice Sumana who possessed six supernatural faculties and great miraculous power, these five great elders who possessed supernatural faculties and great miraculous powers, coming out of the Asoka monastery, moved about with their groups.
- 14-15. Gradually moving about they went to Vedissagiri and dwelt in the Vedissagiri monastery as long as they liked. Instructing his mother in the refuges, precepts, and uposatha ceremonies, he established the dwellers of the island in the true law and religion.
- 16. In the evening retiring for the purpose of meditation, the elder Mahinda, who had many disciples or followers, thought of right or wrong time being alone.
- 17-18. Knowing the determination of the elder, Sakka, the lord of the gods, appeared before the elder and said near him: 'O the great hero, it is the time for you to make the island of Lankā full of faith, quickly go to the excellent island out of compassion for the living beings.'
- 19. Go to the excellent island of Lankā and preach the Norm to the living beings, make the four truths known and release people from fetters.
- 20. Make the religion of the best Buddha luminous in the island of Lankā. It was predicted to the Nāga, and the congregation of monks approved.

<sup>1</sup> Dipalañjakam. Lañjaka lit. means making known, declaring. Some hold that it is the same as lañcaka meaning present. Vide PTS Dictionary.

- 21. On his arrival at Lankā I shall do service and perform all duties. It is the time for you to depart.
- 22. Mahinda, the illuminator of the island, listened to the word of Sakka. It was well predicted by the Buddha and approved by the congregation of monks.
- 23. Sakka entreated me. I shall establish the religion. I shall go to Tambapanni. The people of Tambapanni were skilful.
- 24. They do not listen to the well-told path leading to the destruction of all sufferings. I shall make it known to them and I shall go to the island of Lankā.
- 25-27. Mahinda, son of Asoka, who knew the right time and due season, knowing his going to the plane of Lankā told the members of his group: Mahinda was the leader of the group. There were four equal preceptors; novice Sumana and the lay disciple Bhanduka; he who possessed great miraculous power made (it) known to the six who possessed six supernatural faculties: Let us go to-day to the most excellent and extensive island of Lankā, let us make many people believing, we shall make the religion established.
- 28. Consenting by saying 'right', all were delighted: 'Venerable Sir, we shall go to the mountain called Missaka. The king goes out of town for hunting.'
- 29. Sakka, the chief of the gods,<sup>2</sup> being delighted, said this word near the elder Mahinda who had gone into solitude.
- 30. Venerable Sir, it was well predicted to you by the Blessed One. "In future times the monk Mahinda will convert the island, will expand<sup>3</sup> the

Subyākato lit. means well-explained or well-declared.
 Vāsavindo — Vāsava is Sakka.

<sup>3</sup> It may also mean spread.

religion of the conqueror, will turn the Wheel of Law, saving people from great sufferings, will make them established on the stable ground, he will act for the good of many, for the happiness of many, out of compassion for the world, for the good, welfare and happiness of gods and men."

- 31. It has been thus pointed out by the Blessed One. "Now you are commanded by the Elder and the monks for the conversion of the island. O great hero, it is the time to convert the island; O great hero, the time has come to convert the island, this turn has reached you, carry this burden, convert Tambapanni, expand or spread the religion of the Conqueror. I am your faithful disciple who moves behind you and does business for you."
- 32. Accepting the word of the Blessed One, the Teacher, I shall save Tambapaṇṇi and show light, I shall fully increase the power of the Conqueror. Tambapaṇṇi is covered and closed with the over-clouding darkness of ignorance and of worldly existence, it is destroyed by jealousy and selfishness and followed by reverses, delusion and bad religion. It has obtained the wrong path, it has gone astray, it is entangled like a ball of string and covered with blight.<sup>2</sup> Tambapaṇṇi has become like munja or babbaja grass; it has come entirely under the influence of obstacles and sins and it is enveloped in darkness of ignorance and shrouded in darkness of ignorance and of worldly existence. It is covered, closed, clothed and enveloped in darkness of ignorance and in great darkness.
- 33. Removing darkness of ignorance I shall show light to Tambapanni. I shall only make the religion of the Conqueror luminous. Thus encouraged by Sakka, the chief of the gods, by such a speech rising up from solitude, having obtained energy and perfection, he looked at the congregation of monks.

It may also mean agent (veyyāvaccakaro).
 The text is corrupt. It should be tantākaļajātā guļāgunthikajātā.

- 34. Let us go to Tambapaṇṇi. The people of Tambapaṇṇi are skilful. They do not listen to the well-told path leading to the destruction of all sufferings; we shall satisfy them, let us go to the island of Lankā.
- 35. Staying at the beautiful Vedissa hill for thirty nights; it is now the time to go, let us go to the excellent island.
- 36. Fallen from the Jambudīpa, having thus arisen, like the king of swans in the sky, the Elders descended on the best mountain.
- 37. To the east of the best of towns on a cloud-like mountain they established themselves on the top of the Missaka mountain like swans on the summit of a mountain.
- 38-39. At that time the chief of the congregation was Mahinda by name. Itthiya, Elder Uttiya, Bhaddasāla and Sambala and the novice Sumana and the lay disciple Bhanduka; all of these possessing miraculous powers made Tambapaṇṇi full of faith.
- 40-42. There the Elder arose like the king of swans in the sky and established himself on the cloud-like mountain, to the east of the best of towns, on the top of the Missaka mountain, like swans on the summit of a mountain. At that time king Devānampiyatissa, the son of Muṭasiva, was the lord of Tambapaṇṇi. Asoka when crowned king was eighteen years old.
- 43. On the full seventh month since the coronation of Tissa, Mahinda, who was 12 years old, came here from Jambudīpa.
- 44. In the last month of summer in the uposatha ceremony in the month of Jettha, under the esterisms Anurādhā and Jettha, Mahinda, the chief of the group, came to the Missaka mountain.<sup>1</sup>

<sup>1</sup> Cf. Mahāvamsa, XIV, 2; XVII, 23. It is modern Mihintale mountain east of Anurādhapura, Ceylon.

- 45. The king went out for hunting, reached the Missaka mountain. A god showed himself before the king in the form of an elk.1
- 46. The king seeing the elk quickly departed. Following behind it he entered into a mountain.
- 47. There the Yakkha (demon) disappeared in the presence of the Elder, he saw the Elder seated. At that time the king was terrified.
- 48. Let the king being alone see me alone, he is not frightened. When his army reaches (him) let him see the monks.
- 49. There he saw the prince, the lord of the earth, who appeared like a wicked person moving about to hunt; he addressed him by the name of the prince: at that time he said thus: 'Tissa come'.
- 50. Who is this shaven-headed, wearing yellow robe, and covered with one of the three robes (of a Buddhist monk)<sup>2</sup> alone, and having no companion? Who speaks to me in the language of a non-human being?
- 51. O prince, the lord of the earth, ask me, as I am an ascetic, belonging to the world of men. O great king, we are ascetics, disciples of the king of righteousness. Out of compassion for him we have come here from Jambudipa.
- 52. Throwing aside the weapon he sat on one side; the king being seated exchanged friendly greetings with words full of many meanings.
- 53. Listening to the word of the Elder, throwing aside the weapon, then approaching the Elder, having exchanged friendly greetings he entered.
- Ministers and army gradually assembled; forty thousand men stood surrounding.

Ticivaram.

A species of large deer.

- 55. When the army came seeing the Elders seated: Are there many other monks, disciples of the most Exalted Buddha?
- 56. There were many disciples of the Buddha, who had three-fold knowledge, who possessed miraculous power, who knew the nature of the heart or thoughts of others, whose passion was extinct and who were Elect.
- 57. This victorious one, who was wise, knowing by the simile of the mango, taught there the excellent *Hatthipāda* discourse.
- 58. Listening to the excellent religion forty thousand men took refuge in you like an intelligent one having obtained faith.
- 59. Then the king being pleased, greatly delighted and joyful addressed the congregation of monks: 'Let us go to the town, the city.'
- 60. He quickly converted the devout, wise, and intelligent king Devānampiya with his army.
- 61. Mahinda hearing the word of the king said thus: O great king, you go, we shall stay here.
- 62. Mahinda, the illuminator of the island, taking leave of the king, addressed the congregation of monks: We shall ordain Bhanduka.
- 63. Hearing the word of the Elder, all quickly turning their attention, examining the village boundary, ordaining Bhaṇḍuka, received there ordination and saintship.
- 64. The Elder who stood on the summit of a mountain, told the charioteer: enough, the chariot is not suitable, it is rejected by the Tathāgata.
- 65. The Elder who subdued his senses and possessed miraculous power, taking leave of the charioteer, departed through the sky like the king of the swans in the sky; descending from the sky he established himself on earth.

<sup>1</sup> It should be pakkami instead of pakkamimsu.

- 66. Seeing them who wore under-garment and who put on the robe the charioteer being pleased informed the king.
- 67. Sending away the charioteer the king addressed the ministers: prepare the pavilion in the city in the interior of the abode.
- 68. Let the princes, princesses, women of the house, and queens desirous of meeting (them), see the Elders who have come.
- 69. The ministers born in good families hearing the word of the king, made a pavilion covered with cloth in the midst of the interior abode.
- 70. The canopy is covered with cloth, pure, white, and free from impurities and is decorated with banner, couch, covering, and cloth.
- 71. White sands are spread well strewn with white flowers and decorated with white pavilion like cold inner-room.<sup>1</sup>
- 72. Decorating the pavilion entirely with white cloth, making the interior even, they informed the king.
- 73. O great king the well-made and beautiful pavilion is completed. O lord, you know the seat to be in accordance with those who are ordained.
- 74. At that moment the charioteer has arrived to inform the king: O lord, the chariot is not fit for the congregation of monks to sit down.
- 75. This is a wonder O lord; all the Elders, who possess great miraculous power, first of all remaining behind, after sending me away, have again come.
- 76. High bed and big bed are not suitable for monks. Find out a carpet, the Elders are coming.
- 77. Hearing the word of the charioteer the king being delighted in mind went to meet the Elders and saluting them exchanged friendly greetings.

<sup>1 &#</sup>x27;The region of dew and frost aloft in the air (himgabbha)—Childers' Pali Dictionary. It also means old closet, bed-room.

- 78. Taking the alms-bowls of the Elders, worshipping them with perfumed garlands, the prince with the Elders approached the gate of the palace.
- 79. The Elder entering into the pavilion in the inner apartment of the king, saw the seat spread on the ground, covered with cloth.
- 80-82. When they sat down on the prepared seat covered with cloth the king gave (them) water, rice-gruel and food, when seated, and served them with his own hand the excellent food. When the Elder finished his meal and removed his hand from the bowl, he addressed the Queen Anūlā with the people in the inner apartment: 'O Queen, you know the opportunity. It is time to pay respects to them.'
- 83-86. The queen Anūlā by name surrounded by five hundred girls saluting and worshipping the Elders as long as she desired; approaching and saluting the Elder she sat down. He preached religion to them. The great leader made known the dreadful Peta-stories, the Vimāna stories and Saccasamyutta. At that time the queen Anūlā with five hundred girls listening to the excellent religion like an intelligent one in whom faith has arisen, stood in the fruition of the first stage of sanctification. It was the first comprehension or clear understanding.

<sup>1</sup> Mahāganī — one having many disciples. 2 Cf. Thūpavamsa (P.T.S.), p. 47. Law, History of Pali Lit. I pp. 260 — 261 ff; Samyutta, V. pp.414 — 478.

### Chapter Thirteen

1. The entire crowd and a number of people who had not seen the Elders, assembled at the gate of the palace. They heard a great noise.

2. The king hearing the great noise usual in the city asked: 'why all the people and big army are

assembled?

3. O lord, this big army1 has come to see the congregation of monks; not getting the sight they made a great noise.

4. The interior of the city was too small for the multitude to stand fast; the elephant-shed was not

too small; let those people see the Elder.

5. When he (Mahinda) had finished his meal, gave thanks, rose up from his seat, went out of the palace and reached the elephant-shed.

6. They prepared a costly couch in the elephantshed; Mahinda, the illuminator of the island, sat on

the excellent couch.

7. Mahinda, the leader2 of the group, being seated on the excellent couch, preached there the most excelllent Devadātasutta.

8. Hearing the Devadāta discourse<sup>3</sup> (which deals with) the most dreadful former acts, being frightened and terrified by the fear of hell, they were agitated.

<sup>1</sup> Army of people, many people.
2 Pungava means bull, nobleman.
3 Those who are reported to do evil acts in the world are punished by Yama; Majjhima, III, 178-187; Anguttara, I, 138-142-reference to three devadūtas. 207

- 9. Knowing the people terrified he made known the four truths. At the end there was the comprehension or clear understanding of one thousand beings for the second time.
- 10. Coming out of the elephant-shed followed by many people (he went) satisfying many people as the Buddha did at Rajagaha.
- 11. Many people came out of the town by southern gate. There was the garden named Mahānandavana to the south of the town.
- They prepared a costly couch in the royal There the Elder sat down and preached the garden. excellent religion.
- 13. There he preached the excellent Bālapaṇḍita sutta.1 There was the comprehension or clear understanding of the religion of one thousand beings.
- 14-15. At that time there was a big crowd at the Nandana garden; noble women, maidens, daughtersin-law, and daughters of noble families, then being crowded together, came to see the Elder. Evening came when he exchanged friendly greetings with them.
- 16. Let the Elders stay here in the Mahānandana garden. It is too late to go from here to the distant mountain dwelling.
- 17. The border of the village is very near, having many people scattered, the noise is great at night; enough, let us go to this mountain which is like the palace of Sakka, and fit for solitude.
- 18. My garden named Mahāmeghavana2 is lonely, fit for going and coming, not very far, not near.
- 19. Easily approachable for men who are desirous of (seeing you), during the day it is quiet3, there is no noise at night.

Majjhima, III, 163 ff. This sutta forms a prose background of the Bāla & Paṇḍitavaggas of the Dhammapada (Law, History of Pali Lit., I., p. 153).
 It stretched south of the capital city of Anurādhapura (cf. Mahāv. Geiger

Appakinna means quiet.

20. It is fit for solitude, suitable for those who are ordained, endowed with belief and shadow, bearing fruits and flowers, beautiful.

21. It is well surrounded by a fence, well-protected by towers at the gates, the royal gate is well-

arranged in my delightful garden.

22. The tanks are well proportioned and covered with lotus and water-lily, the cold water is well-placed, sweetly scented by flowers.

23. My garden is thus delightful and comfortable (for you) with the congregation of monks; let the Elder dwell there and let him be compassionate for my sake.

24. Hearing the word of the king the Elder Mahinda with his group surrounded by the assembly

of ministers then proceeded to Meghavana.

25. Requested by the king, the great leader, the Elder Mahinda entered into the suitable<sup>2</sup> Mahāmeghavana garden. In the garden the Elder who was a

great leader, dwelt in the palace.

26-27. On the second day the king again went to the Elders. The king saluting them by lowering the head said to the Elders: Have you had a good sleep perhaps? Have you had a comfortable living here? It is lonely, fit for the season and the bed is

worthy of human beings.

28-30. Dwelling (lit. lying and sitting) is suitable and fit for solitude. The king then being pleased, delighted and agitated in mind, stretching forth the folded hand, said this word. The lord of the earth taking the golden jar dedicated (it). O Sir, I give this beautiful Mahameghavana garden to the congregation of monks of four quarters, accept (it).

31. Mahinda, the illuminator of the island, listening to the word of the king, accepted the garden

for the sake of a Buddhist monastery.

Suvibhatta means also well-distributed.
 Instead of Yuttajātikam, the variant, Suddhajātikam is appropriate, meaning pure by nature.

32. At that time when the Mahāmeghavana was given and accepted, the earth quaked, thunder and shaking took place there in various ways.

33. The chief of men called Tissa set it up for the congregation of monks. They turned the Mahā-

meghavana garden into Tissārāma.

34–35. The beloved of the gods set up the first monastery named Mahāmeghavana, worthy of the religion, for the congregation of monks. There the earth shook, wonderful and causing horripilation. All the people having the hair of the body erect with wonder or fear with the king, asked the Elders.

36. In the most excellent island of Lankā this was the first monastery. For the growth of the religion there was the first shaking of the earth.

37. All seeing wonder, mystery, and horripilation, proceeded to wave the cloth. There is no such sort in the town.

- 38. Then the king, being pleased and excited, with folded hands presented many flowers to the illuminator of the island, Mahinda.
- 39. The Elder taking the flower threw it down in one place; there the earth shook; it was the second shaking of the earth.
- 40. The royal army together with the people of the kingdom, seeing this wonder, made an acclamation; it was the second shaking of the earth.

41. The king being delighted in mind, made the mind contented all the more. You remove my doubt;

it was the second shaking of the earth.

- 42. They will do their duty towards the congregation of monks, sure, and worthy of the religion. Here at this place, O great king, there will be the consecrated enclosure.<sup>2</sup>
- 43. The king being pleased all the more brought the flower for the Elder. The Elder taking the flower

Lomahamsanam means astounding, stupendous.
 Mālakam means circular enclosure, yard, terrace.

threw it down in another place. There the earth shook; it was the third shaking of the earth.

What is the reason, O great hero, of the third shaking of the earth? Remove all the doubts. Tell, you are an expert.

45. Here at this place there will be the room where the fire is kept and the tank. Here the monks

will always fill the room where the fire is kept.

46. The beloved of the gods, producing great joy and delight, presented to the Elder well-blossomed jasmine flower.

47. The Elder accepting the flower, threw it down in another place. There the earth shook, it was the fourth shaking of the earth.

Many people assembled seeing this wonder, stretching forth the folded-hand saluted the one who possessed great miraculous power.

The king being pleased and delighted asked immediately after; what is the reason, O great hero,

of the fourth shaking of the earth.

The great hero, the son of a Sakiyan, was awakened regarding the entire religion near the Assattha tree; he was the excellent Buddha (the Enlightened One); the tree will be placed here at this place in the excellent island.

51. Hearing the king, being pleased and delighted, with an agitated mind, presented to the Elder the

most excellent jasmine flower (jātipuppha).

The Elder accepting the flower threw it down on the spot, there the earth shook, it was the fifth shaking of the earth.

53. Seeing the wonder the royal army with the people of the kingdom made an acclamation and

waved the garment.

54. What is the reason, O greatly wise one, of the fifth shaking of the earth? Tell this matter, if it is conforming to your desire.

<sup>1</sup> Ficus religiosa.

55. At that time they will recite the Pātimokkha every fortnight. Here at this place there will be an uposatha-hall by name.

56. At another place an excellent flower was presented to the Elder. The Elder accepting the flower threw it down at that place. There the earth shook; it was the sixth shaking of the earth.

57. Seeing this wonder many people assembled. They make each other joyful; here the monastery will stand.

Pleasing the mind all the more the king said 58. to the Elders: what is the reason, O greatly wise one, of the sixth shaking of the earth?

59. As long as there is a gain belonging to the Fraternity, the assembled congregation of monks will get it in future, O great king, here at this place.

60. Listening to the word of the Elder, the king being delighted in mind, presented to the Elder the most excellent flower.

The Elder accepting the flower threw it down 61. at another place. There the earth shook; it was the seventh shaking of the earth.

62. Seeing the wonder the entire royal army and the people of the kingdom waved their garments, when

the earth shook.

63. What is the reason, O greatly wise one, of the seventh shaking of the earth. O greatly wise one, explain it and remove the doubt of the multitude.

64. As long as very skilful people live in this monastery, there will be here, at this place, refectory

and alms house.1

Bhojanasālā means alms house where the food is distributed by the priests.

#### Chapter Fourteen

1. Hearing the word of the Elder the king was pleased all the more; not obtaining the campaka1 flower he brought it for the Elder.

2. The Elder threw down the Campaka flowers on the ground; there the earth shook, it was the

eighth shaking of the earth.

Seeing this wonder the royal army together with the people of the kingdom shouted and waved their garments.

4. What is the reason, O great hero, of the eighth shaking of the earth? O greatly wise one, explain it,

we listen to your speech.

5-6. There were eight donas2 of the bodily relics of the Tathagata. Those who possessed great miraculous power, O great king, bringing on dona, keeping it here at the spot, built the beautiful shrine which caused agitation and pleased many people.

7. All the assembled people, the royal army with the people of the kingdom, shouted at the shaking

of the great earth.

8-9. Dwelling at the Tissārāma and spending the night, putting on the undergarment and the robe,3 then taking the alms-bowl he entered into the town, the city. Moving about for alms he reached the royal gate.

Campā (Michelia champaca Heilm). It is found in Bengal, a pretty large tree, flowering time is the rainy season (Jat. V, 420; VI, 269; Milinda,

A measure of capacity — 4 āļhakas — 7 lbs. 11 oz — Childers' Dict. 126. Three robes of a Buddhist monk: sanghāţi, uttarāsanga & antaravāsaka.

10-12. He entered into the abode of the king, sitting down on a seat, taking food there, washing the alms-bowl with the hand; having taken his food, giving thanks, going out of the abode from the town by south-gate, then he preached there in the Nandana garden the most excellent Aggikkhandha suttanta.1 There was the comprehension or clear understanding of the norm of one thousand living beings.2

13. Preaching the true religion and lifting up the living beings, the Elder rising up from his seat

again dwelt at Tissārāma.

14-15. There staying during the night and spending the night, putting on the undergarment and the robe, then taking the alms-bowl he entered into the excellent town. Moving about for alms he reached

the royal gate.

- 16-18. He entered into the abode of the king, sitting down on a seat, taking his food there, washing the alms-bowl with the hand, having taken his food, giving thanks, he came out of the town, the city. Spending the day in the excellent Nandana garden he preached there the excellent Asīvisāpama suttanta;3 at the end there was the fifth attainment of one of the four paths of sanctification of one thousand living beings.4
- 19. Preaching the true religion and giving enlightenment to living beings, rising up from the seat, he reached the Tissarama.
- 20. The king was pleased all the more at the eighth shaking of the earth. The king, being joyful, delighted, and happy, said to the Elders:
- The monastery has been established and the costly monastery. O Sir, the basis of supernatural knowledge lies in the shaking of the great earth.

 <sup>1</sup> Anguttara, IV, pp. 128-35.
 2 Dhammābhisamaya also means attainment of one of the four paths of sanctifi-

<sup>3</sup> Also called Asivisopama suttanta — Samyutta, IV, pp. 172-75; Ang., II,

pp. 110—11; Thūpavaṃsa, p. 47.

Dhammābhisamayo occurs in the Sinhalese Ed., which may be translated as the comprehension or clear understanding of the norm.

O king, so far the monastery has not been established. The Tathagata has sanctioned that which

is named as the determination of boundaries.

23-24. Announcing all round with eight marks of boundaries, the boundary within which the monks live as one community, not leaving the three robes, all the congregations of monks which are assembled, tell by an ecclesiastical vote or resolution, thus it is called 'one living' enclosed by boundaries; the monastery becomes stable, the monastery has been well-established.

My sons, wives, with ministers and attendants, all are your lay disciples and have taken refuge in the religion throughout their life.

O great hero, I pray to you, act according to my word; let the multitude live at the spot inside

the boundary.

There will be protection through love and compassion. The king produces in you sacrifice, as

you desire.

28-31. The congregation of monks, which has made sacrifice, will determine the boundary. Mahāpaduma and Kuñjara, two state-elephants, were first yoked to the golden plough at Kotthamālaka. four-fold great army with the Elders, the prince, the victorious one, showing the furrow of the golden plough, decorated with the auspicious jar, beautiful banner of various colours, the great triumphal arch heaped with various flowers and banners, and many garlands of moon lights, ploughed with the golden plough.

For the conversion of many people the prince with the Elders going round the town, came to

the river-bank.

33. The furrow determined2 the great boundary. What was ploughed with golden plough on earth there3, he came to the store-room.

The variant pariccheda conveys better meaning.

The variant tattha is better.

Simāsammannanam means approval of boundaries.

34. When the boundary was joined with the boundary at the assembly of many people, the earth shook there; it was the first shaking of the earth.

35. All the royal army together with the people of the kingdom seeing the wonder rejoiced each other.

There will be a monastery within the boundary.

36. As far as in the determination of the boundary they fixed the mark in the enclosure. The lord, the beloved of the gods, made it known to the Elders.

- 37-42. Performing the duties which ought to be performed for the boundary and the enclosure, for the stability of the monastery which is comfortable to the congregation of monks, out of compassion towards me, let the Elder fix the boundaries. Mahinda, the illuminator of the island, hearing the word of the king addressed the congregation of monks: O monks, we fix the boundary. All the congregations assembled under the uttarāsālha constellation. Firmly establising the enclosure let one endowed with supernatural insight, fix the boundary named dwelling as one community, making the most excellent Tissārāma monastery stable. Staying at Tissārāma and spending the night, putting on the undergarment and the robe, then taking the alms-bowl he entered into the excellent town.1 Moving about for alms he came to the royal gate.
- 43-45. Entering into the abode of the king, sitting down on a seat, taking food there and washing the alms-bowl with the hands, having taken the food, giving thanks, he came out of the town, the city. Spending the day in the Nandanavana garden,2 he then preached there the Asīvisāpama suttanta, the Anamataggiva sutta<sup>3</sup> and the excellent Cariyāpiţaka.<sup>4</sup>

(Geiger's Ed.) p. 126.

Samyutta, II., 178 ff, Thūpav. p. 47; Mahāv. XV., 186.

It is not only the only work of the Pali canon on the systematic treatment of pāramitās but also a valuable contribution to the life history of the Buddha Gautama. It is the 15th book of the Khuddaka-Nikāya of the Suttapiṭaka.

Variant puram means, town, city, house, fortress, etc. It stretched between Mahāmegavana where now the Mahāvihāra stands and the southern wall of the city of Anurādhapura, Ceylon. Cf. Mahāvamsa,

- 46-48. There in the Mahanandana garden he repeatedly made known the Gomayapindaovāda1 and the Dhammacakkappavattana (inauguration of the wheel of law). He made known with this discourse for a week. The Elder Mahinda, the illuminator of the island, set free eight thousand congregations and five hundred people from fetters, dwelling less than a month with the people of his group in the Tissārāma.
- 49. On the full moon day of Asalha when the rainy season approached, he addressed all in the town: there will be the rainy season.

The acceptance of the Mahavihara is finished.

50. Arranging the bed<sup>2</sup> Mahinda, the illuminator of the island, taking the alms bowl and the robe, departed from the Tissārāma.

51. Putting on the under-garment and the robe, then taking the alms bowl, he entered into the excellent

town.

52. Moving about for alms he reached the royal gate; he entered into the abode of the king, they sat down on the proper seat.

53. Taking food there, washing the alms-bowl with the hand, he preached the Mahāsamaya suttanta3

for the purpose of admonition.

54. Exhorting the king, Mahinda, the illuminator of the island, rising up from his seat, departed without permission.

55. The great leader coming out of the town by the east gate, sending back all the people, he went to

the mountain.

The ministers with excited mind informed the king: "O lord, all the great Elders have gone to 56. the Missaka mountain."

<sup>1</sup> Mahāvamsa, XV., 197; Samyutta, iii, 143 ff.
2 Senāsana — lying and sitting. It māy also mean dwelling. 11 Dīgha, II, 253—262.

- 57-58. The king hearing, being agitated, making the war-chariot quickly ready, the prince with the queens quickly ascending the chariot, went to the foot of the mountain. The Elder Mahinda with the people of his group, bathing there in the lake named Nagaracatukka, built of rock, and drinking water, stood on the summit of the mountain.
- 59. The prince perspiring heavily on account of going quickly saw from a distance the Elder standing on the summit of the mountain.
- 60-61. Leaving the queens in the chariot, the prince descending from the chariot, approaching the elders, saluting, said this: "O great hero, what is the reason of your coming to this mountain abandoning the beautiful kingdom, myself and the people?"
- 62. We shall stay here full three months during the rainy season called the former and the latter as sanctioned by the Tathāgata.
- 63. I perform all the duties for the comfort of the congregation of monks; taking hold of compassion, instruct for my sake.
- 64. The monk belongs to the rainy season either in a village or in a forest; lying and sitting and living with closed doors are permitted by the Buddha.
- 65. This word, the entire meaning with the reason, are sanctioned; to-day I shall build a dwelling place comfortable to live in.
- 66. The greatly famous one purifying the accomplishment of a householder, looking out, arranged for the Elders: let them stay out of compassion.
- 67. It is good, Sir, enter upon this cave and the monastery; for the purpose of stability, O great sage, You fix the boundary of the monastery.
- 68-69. The son of the king's sister was famous as Mahārittha; greatly famous fifty-five princes belonging to noble families approaching the king, saluting him said this: We all shall receive pabbajjā ordination from one endowed with excellent wisdom.

70-72. We shall lead a holy life: O lord, you give consent. Hearing the whole speech the king, the lord of the earth, with a delighted mind approaching the Elders informed (them) thus: "(There are) fifty-five leaders headed by Mahārittha; O great hero, you ordain them as sanctioned." Mahinda, the illuminator of the island, listening to the word of the king, addressed the congregation of monks thus: "O monks, we fix the boundary."

73. The monks who lived as one community, not leaving their three robes, for the purpose of stability fixed the boundary of the monastery.

74. Mahinda, the illuminator of the island, placing the inner and outer boundary in the Tumba enclosure, proclaimed the great boundaries.

75-80. One endowed with divine insight, fixing the entire enclosure and the boundary, making the second monastery on the Tissa mountain stable, on the sabbath day, on the full moon day of the month of Asāļha under the Uttarāsāļha constellation, fixing the boundary on the mountain, he gave ordination to Mahārittha, who was the first in the second enclosure; the lord of the noble family of Tambapanni obtained upasampadā ordination there; there fifty-five obtained pabbajjā and upasampadā ordinations, there were thirty-two enclosures well established in the first ārāma; in the second ārāma there were thirty-two monasteries on the Tissa mountain, and the rest in small ārāmas in one enclosure each. Establishing the ārāma1 and the monastery on the most excellent mountain, all the sixty-two Elders for the first time entered upon the rainy season.2

The acceptance of the Cetiya mountain is finished.

Arāma here means park, and vihāra here refers to a Buddhist monastery.
 Upagatā — approached, reached, etc.

#### Chapter Fifteen

134(3)

- 1. In the first month of summer, on the full moon, on the sabbath day, we have come from Jambudipa and have dwelt on the best mountain.
- 2. During five months we have dwelt at Tissārāma and on the mountain. We go to Jambudīpa; O, the lord of the charioteers, give permission.
- 3. We serve with food and drink, clothes and dwelling places. All the people have taken refuge: whence is your dissatisfaction?
- 4. Showing respect with folded hands, salutation and rising from the seat; O great king, the exalted Buddha, the best of the bipeds, has long been seen.
- 5. O Sir, I have understood, I shall build an excellent dagoba: ascertain a suitable place, I shall build a dagoba in honour of the Teacher.
- 6-7. You come, O chief Sumana, going to the city of Pāṭaliputta you address the righteous king Asoka thus: O great king, your friend has put faith in the religion of the Buddha. Give him the excellent relic, he will build a dagoba in honour of the Buddha.
- 8-9. He who was erudite, who retained his learning in religious literature, compliant and skilful in speaking, who had obtained perfection by means of miraculous power, firm and well-established, taking the alms-bowl and the robe, instantly departed from the mountain. He truly addressed the righteous king Asoka to the second to the second the second are the

Upagata - appreached, seached, 220

10. O great king, you listen to the word of the Preceptor; O great king, your friend has put faith in the religion of the Buddha, give him the excellent relic, he will build the dagoba in honour of the Buddha.

11. Hearing the word the king being delighted and with an agitated mind filled the bowl with the

relic; O pious one, you quickly go.

12. Then taking the relic, one who was compliant and skilful in speaking, going through the sky, came to Kosiya.

13. One who was compliant approaching Kosiya said thus: O great king, you listen to the word of the Preceptor.

14. The king, who was beloved of the gods, put faith in the religion of the Buddha; give him the ex-

cellent relic, he will build an excellent dagoba.

15. Hearing his word Kosiya, who was delighted in mind, gave the right collar bone; O pious one, quickly go.

16. Novice Sumana going to Kosiya, taking the right collar bone, established himself on the best

mountain.

17. The learned endowed with shame and fear of sinning and respect, sent by the chief of the Elders, established himself on the best mountain.

18. At that time the king with his brothers, having a great army, went to meet the relic of the excellent Buddha in the most excellent congregation of monks.

19. On the full moon day of the month of Kattika, on the night of the full moon, during four months<sup>1</sup>, the great hero came (and) established himself on the frontal globe of the elephant.

20. The elephant made a noise like a struck bronze plate. There the earth shook, when the sage

came to the border country.

<sup>1</sup> The year is divided into three Cātumāsas or periods of four months each forming three seasons, winter, rainy, and summer.

- 21. The sound of the conch and of a small drum and the sound of the drum when struck (were heard). The prince surrounding the best of men worshipped him.
- 22. The noble elephant with its face towards the west departed in the presence of the foot-soldier. At that time it entered into the town by the east-gate.
- 23-26. Men and women worshipped with all kinds of perfume and garland, the best of the elephants came out by the south-gate. When the teacher Kakusandha, Konāgamana and Kassapa and ancient sages formerly established themselves on the spot, the noble elephant, the best of the elephants, came to that spot. The best of men established the relics of Sākyaputta (Buddha). When the relics were established, the gods there were delighted; the earth shook there, it was wonderful and astounding.1
- 27. (The king) with his brothers made the great ministers and the people of the kingdom happy. novice named Sumana caused the bricks to be prepared for the dagoba.
- 28. The princes worshipped the excellent dagoba individually, the most excellent relic (was) covered with excellent gems, shining like light.
- 29-30. Canopy, separate canopy, double breasted canopy, suitable ornament, beautiful chowrie2 at the place where stood the dagoba, which are glittered with lamps in four quarters, beautify all sides like the rising sun.
- The cloths which are spread are painted in various colours; the cloudless sky shines above.3
- The canopy spreading with gold, decorated with gold sand, is encircled by that made up of gem and best crystals.

Lomahamsana means horripilation.

Vālavijani means a fan made of a Yak's tail.

The variant uparūpari means higher and higher, more and more, one above

33. This exalted Buddha, Kakusandha, the leader, surrounded by forty thousand like himself, saw.

- 34-35. The Buddha who was endowed with divine insight, urged by compassion, saw created beings and suffering human beings at Ojadīpa, Abhayapura, many creatures and the great mulitude destined to attain enlightenment at Ojadīpa, with the power of the rays of the Buddha, like the sun blooming the lotus.
- 36. Surrounded by forty thousand monks he was established at Ojadīpa, like the rising sun.
- 37. Kakusandha, Mahādeva, and the mountain Devakūţa, the prince named Abhaya (reigned) at Ojadīpa, Abhayapura.
- 38. The well divided, beautiful, delightful and pleasant city, which was built, existed from the river at a place called Kadambaka.
- 39. Dangerous malignant fever named Punnakanaraka arose, the people were in doubt like a fish in a funnel-shaped basket fish-net.
- 40-41. At that time through the power of the Buddha the malignant fever disappeared. When the immortal law was preached and the religion of the conqueror was established, there was the comprehension or clear understanding of the law among eighty-four thousand beings. At that time there was the monastery Paṭiyārāma and there existed Dhammakāraka shrine.
- 42. Mahādeva, who possessed great miraculous power, was accompanied by one thousand monks, the best of individuals, the conqueror, himself departed from there.
- 43. This exalted Buddha Konāgamana, the great sage, saw; the exalted Buddha accompanied by thirty thousand monks.
- 44. The exalted Buddha, who was endowed with divine insight or supernatural vision, sent forth compassion through ten thousand worlds; the great hero saw suffering people at Varadipa.

- 45-46. When the great multitude, many beings, were destined to attain enlightenment at Varadīpa through the rays of the power of the Buddha, like the sun blooming the lotus, the exalted Buddha was accompanied by thirty thousand monks and was established at Varadīpa like the rising sun.
- 47-49. Konāgamana, Mahāsumana and the mountain Sumanakūṭa, the prince named Samiddha (reigned) at Vaḍḍhamāna, at Varadīpa. At that time there was drought, there was famine among the Yonakas;¹ people suffered from famine like fish in shallow water. When the knower of the world came, god poured forth abundant rain, the country was prosperous, he gave consolation to many people.
- 50-52. On the south side of the town bordering on the Tissataļāka², there was the monastery Uttarārāma and there was the shrine Kāyabandhana. There was the comprehension or clear understanding of the law among eighty four thousand beings. When the immortal law was preached like the rising sun, Mahāsumana accompanied by one thousand monks was established, the great hero, the best of individuals, himself departed.
- 53. This exalted Buddha Kassapa, the leader of the world, saw; the exalted Buddha was accompanied by twenty thousand monks.
- 54. Kassapa, the knower of the world, saw the world of gods and men; through the pure vision of the Buddha he saw those who were destined to attain enlightenment.
- 55. Kassapa, the knower of the world, received offerings. Sending forth great compassion he saw the excited<sup>3</sup> dispute.

<sup>1</sup> Yonakas were the Greeks. For a systematic account vide my Tribes in

<sup>2</sup> Talāka may mean pond, pool, lake.
3 Kuppitam also means enraged, excited.

56. He saw many people who were destined to attain enlightenment at Mandadīpa, through the power of the rays of the Buddha, like the sun blooming the lotus.

57. I shall go to Mandadipa and I shall cause the religion to shine. I establish proper splendour1 like

the moon in darkness.

58-60. The conqueror accompanied by groups of monks went through the sky; he was established at. Mandadipa like the rising sun. (There were) Kassapa, Sabbananda, the mountain called Subhakūta, the town was named Visāla and the prince was named Jayanta. On the eastern side of the town bordering on the Khematālaka there was the monastery Pācīnārāma and there existed Dakasātika shrine.

The Exalted Buddha comforting and uniting the brothers preached the immortal law and estalished

the religion.

62. When the immortal law was preached and the religion of the conqueror was established, there was the comprehension or clear understanding of the law among eighty four thousand beings.

Greatly famous Sabbananda, accompanied by one thousand monks, was established at Mandadīpa;

the leader of the world departed.

64. This Exalted Buddha, the leader of the world, appeared in the world: I shall save living beings out of compassion for created beings.

The Exalted Buddha, the formost in the world, the bull among men, saw the great army of

the Nagas assembled for the purpose of fighting.

66. The serpents gave forth smoke, were burning, raged, spread great fear and destroyed the vast island.

67. He went alone. I shall go to the excellent island and pacify the serpents, the uncle and the nephew.

This was the Exalted Buddha Gotama, on the mountain called Cetiya, there was a prince named Tissa in the beautiful Anurādhapura.

Sammābhā — proper radiance or splendour.

69. The Blessed, One, the Exalted Buddha, obtained complete nirvāna at Kusinārā1 at the Upavattana of the Mallas on the destruction of substratum of being.

70. There will be two hundred and thirty six years, Mahinda by name will cause the religion to

shine.

71. On the south side of the town, at a delightful place, there will be the beautiful monastery Thūpārāma.

72. At that time hearing that the island Tambapaṇṇi has arisen, my bodily relic will be established in the excellent island.

73. Oueen named Anūlā had faith in Buddha, Dhamma, and Sangha; she held honest view and put

away thought about existence.

74-75. The king hearing the word of the queen said to the Elder thus: ordain Anula who had faith in Buddha, Dhamma, and Sangha, who held honest view and put away thought about existence. O great king, it was not proper for the monks to ordain women.

76. O king, my sister Sanghamittā will come, by ordaining Anula, you make her free from all fetters.

77-79. Greatly wise Sanghamitta and clever or skilful Uttarā, Hemā, Māsagallā and Aggimittā, who observed moderation in speech, Tappa, Pabbatachinna, Mallā, and Dhammadāsiyā, so many nuns who were free from passion, attentive, who had pure mental determination, who found delight in true law and discipline, who had their sins attenuated (khīnāsavā) who had their senses under control, who were well versed in three branches of knowledge, who knew well the miracle, and who were established in the highest bliss, they would come here.

80. At that time surrounded by ministers he sat down and thought; sitting down being desirous of

consulting (he) said to the ministers thus.

Kusinārā may be identified with the village of Kasia in the east of Gorakh-pur dist. This identification appears to be correct (Cunningham, Ancient Geography p. 493). Different scholars hold different views (Law, Historical Geography of Ancient India, p. 103).

- 81-82. The prince named Arittha listening to what the king said, hearing the word of the Elder, learning religion, instructing the benefactor, departed towards the north.
- 83-84. Princesses making their residence in a certain quarter of the town, all the five hundred daughters born of noble families and light-givers, headed by Anūlādevī, solemnly undertook to observe the ten precepts. Many people surrounded Anūlā in the evening and morning.
- 85. The ship going to the harbour went on board a great ship; crossing the sea and reaching the land it was established.
- 86. The minister who possessed great strength crossed the Vindhya mountain, having reached Pāṭaliputta he went to the king.
- 87. O king, O the great king Piyadassana, ýour self-begotten son, the Elder named Mahinda sent (me) to you.
- 88. The king Piyadassana, the beloved of the gods, your friends, had faith in the Buddha, he sent (me) to you.
- 89-91. The great sage spoke to you the word of your brother: O Sanghamittā, the princess named Anūlā and the daughters of the royal family, all of them placed in the front, looked to you for ordination. Clever Sanghamittā hearing the message of her brother, having quickly approached the king, said this: "O great king, give me consent, I will go to the island of Lankā."
- 92-94. The great sage spoke to me the word of my brother. Nephew Sumana and the son of your elder brother having gone, they prevented the going of my daughter, dear to you. O great king, my brother's word was serious to me. O great king, daughters of the royal family and the princess named Anūlā, placed in the front, looked to me for ordination.

## Chapter Sixteen

1. The prince having fitted the four-fold great army, taking the branch of the Bo-tree of the Tathāgata, then departed.

2. The prince crossing the three kingdoms and the Viñjha mountain, crossing the great forest, reached

the ocean.

3. The four-fold great army and the disciples of the congregation of nuns proceeded to the great sea taking the excellent Bo-tree.

4. The musical instrument of the gods above and that of men below, the musical instrument of men from four quarters (were heard) when the branch of the Bo-tree was proceeding to the ocean.

5. The prince Piyadassana, looking at the head,

saluting the branch of the Bo-tree, said thus:

6-7. Learned, One endowed with miraculous power, virtuous and well-concentrated, improper to me in sight, and not satisfying the multitude, cried, shed tears there at the sight. The prince returned and went to his own abode.

8-9. The Nimmita Nāgas in water and the Nimmita gods in the sky, Nimmita gods in the tree and the Nāgas of the Nāga abode, all of them surrounded the excellent branch of the Bo-tree, which was moving. Disagreeable *Pisācas*, spirits, demons and *Rakkhasas*, non-human beings, surrounded the Bo-tree which was approaching the border country.

<sup>1</sup> Army consisting of four divisions.

10-13. The Tāvatimsa gods, Yama gods, Tusita gods, Nimmānarati gods and Vasavattī gods,1 were joyful, delighted and pleased, when the Bo-tree was approaching the border country.

All the Tettimsa gods with Inda as their priest clapped their hands and laughed when the Bo-tree was moving towards the border country. Kuvera, Dhatarattha, Virūpakkha and Virūlhaka, the four great kings of the four quarters, on all sides, surrounded the branch of the Bo-tree, while it was proceeding to Lankã.

- 14. Mahāmukha, Kettledrum, Divillas, drums and tabors (resounded); gods sported well when the Bo-branch was approaching the border country.
- 15. Pāricchattaka flower and the celestial Mandārava flower and the celestial sandal powder rained through the sky. The gods worshipped when the Bo-branch was approaching the border country.
- 16. The gods worshipped the branch of the great Bo-tree of the Teacher on the ocean with campaka, salala, nimba, nāgapunnāga and ketaka² flowers.
- 17. Nāga kings, Nāga daughters, Nāga sons and many people coming out of their abodes worshipped the excellent Bo-branch.

18. The Nāgas sported properly around the branch of the great Bo-tree on the ocean, dressed in garments of different colours and decorated with different colours.

19-20. The Nāgas worshipped the Bo-branch shining on the ocean with water-lily, blue lotuses, white esculent water-lily, honey-scented flower of the Atimutta creeper³, Takkārika flower, Koviļāra flower, trumpet flower, bimbajāla flower, asoka, sāla flower mixed with Piyangu.4

For details vide Law, Heaven & Hell in Buddhist Perspective, pp. 7ff.

I. C. vol. XV. pp. 126, 140, 136 & 132; Cūļavamsa 73, 98.

Hiptāge Mādhabilatā gertn. I.C. vol. XV., 1-4.

Setaria italica, I. C. vol. XV. nos. 1-4.

Beaule (Agrost). Piyangu is recognised by its smell. It is very delicate.

- 21. The Nāga daughters were delighted and Nāga kings were pleased. The Nāgas sported well when the Bo-branch was approaching the border country.
- 22. There the ground was made up of gems and strewn with pearls and crystals. There were gardens and tanks decorated with various flowers.
- 23. Staying for a week (the Nāgas) with gods and men going out of their abode, worshipped the excellent Bo-branch.
- 24. Nāga daughters and gods (offered) bunches and wreaths of garlands, surrounding the *sambodhi* branch, went round their garments.
- 25. Gods sported well when the Bo-branch was approaching the border country. *Pāricchattaka* flower and celestial *mandārava* flower and the celestial sandal powder rained through the sky.
- 26–27. Nāgas, Yakkhas, and spirits, with gods and men, surrounding the sambodhi branch, while approaching the ocean, danced, sang, played on musical instrument, and laughed there and snapped their both hands, surrounding the Bo-branch.
- 28. The Nāgas, yakkhas and spirits with gods and men announced blessing and welfare when the excellent Bo-branch was carried.
- 29. Beautiful Nāgas of blue lustre, holding banners, announced that the most excellent Bo-branch was established at Lankā.
- 30-31. Many people, the prince with his wives, coming out of the beautiful Anurādhapura, approached the sambodhi branch. The prince with his sons surrounded the sambodhi branch. They presented the scented garland and the best of the perfumes.
- 32. The roads were well swept and the respectful oblations were adorned. At that time the earth shook when the Bodhi branch was established.

<sup>1</sup> Bhuja means arm,

33. The king caused the guarding of the Bobranch to be given to the best among the eight princes and (appointed) eight persons to protect the excellent Bobranch.

34. He gave all honour and all enviable ornaments out of reverence for the Bo-branch. Sixteen

great lines were traced on earth.

35-37. Then pure covering was placed where the great lines existed. He made one thousand families and maintained the covered banner. He gave eight golden drums for the performance of festive ceremony and royal coronation. He gave one country and placed Candagutta there. He sacrificed Devagutta palace, one appropriate land or village-income for other families.

38. Five hundred daughters of the king who were first born and famous, all of them who were free from passion and concentrated, obtained ordination.

39. Five hundred virgins surrounding Anūlā, all of them who were free from passion and concen-

trated, obtained ordination.

40. The prince named Arittha, coming out of fear, obtained ordination in the religion of the conqueror, with a retinue of five hundred. All of them obtained full saintship in the religion of the conqueror.

41. In the first month of winter the trees on earth were full of flowers; the great Bo-branch, which was brought, was established at Tambapanni.

## Chapter Seventeen

- 1-2. The excellent island of Lankā was 32 yojanas long, 18 yojanas wide, 100 yojanas in circuit, surrounded by sea, the mine of jewels everywhere, and possessed of rivers, lakes, mountains, and forests.
- 3-4. The island, town, king, oppression, and relics, shrine, island, mountain, garden, Bo-tree, nun, monk and the most excellent Buddha, these thirteen were there. Listen to my speech about four names in one country.
- 5-7. It was called Ojadīpa, Varadīpa and Maṇḍadīpa. The excellent Laṅkādīpa by name was known as Tambapaṇṇi. Abhayapura, Vaḍḍhamāna, Visāla and Anurādhapura were the four names of the town in the dispensation of the four Buddhas. Abhaya, Samiddha, the lord of men, Jayanta, and Devānampiyatissa were the four kings.
- 8-10. Disease, drought, quarrel, and consent of the Yakkhas, these were the four oppressions removed by the four Buddhas. The relic of the blessed Kakusandha was the water-pot, the relic of the Buddha Konāgamana was waist-land; the relic of the exalted Buddha Kassapa was water-garment (rain-cloak); the fortunate Gotama had a doṇa² of bodily relic.

Dhammakāraka means "doer of religious acts".
 A measure of capacity. According to Clough it is 7 lb. 11 oz. (Childers' Pali Dictionary, p. 126).

- 11-13. Paṭiyārāma was at Abhayapura, Uttarā of Vaḍḍhamāna, Pācīnārāma at Visāla, Thūpārāma of Anurādhapura, in the south, there were four shrines in the dispensation of four Buddhas. The town of Abhayapura was in the neighbourhood of Kadambaka, the town of Vaḍḍhamānaka was near the lake Tissa, the town of Visāla was near the lake Khema, there at Anurādhapura there remained the investigation of the four islands.
- 14-15. It was called Devakūṭa, Sumanakūṭa, Subhakūṭa; it was now called Sīlakūṭa, these were the four names of the mountains. (There existed) the garden named Mahātittha, Mahānāma and Sāgara, Mahāmeghavana by name, resting in the noble path, (there) was the first dwelling place of the four lords of the world.
- 16. The Bo-branch of the Blessed Kakusandha was the most excellent *sirīsa*; Rucānandā, who possessed great miraculous powers, taking the south branch, planted it there in the Mahātittha garden at Ojadīpa.
- gamana was the most excellent udumbara (fig tree); Kandanandā, who possessed great miraculous powers, taking the south branch, planted it there in the Mahānāma garden at Varadīpa. The Bo-branch of the Blessed Kassapa was the most excellent nigrodha (banyan tree); Sudhammā by name, who possessed great miraculous powers, taking the south branch, planted the tree-shrine in the garden named Sāgara. The Bo-branch of the Blessed Gotama was the most excellent assattha; Saṅghamittā, who possessed great miraculous powers, taking the south branch, planted it in the beautiful Mahāmeghavana in the island of Laṅkā. Rucānandā, Kanakadattā, and Suddhammā who possessed great miraculous powers, learned and wise Saṅghamittā, who possessed six supernatural faculties; all the four nuns brought the Bo-branch. The sirīsa Bo-tree at Mahātittha, udumbara at

Mahānāma, nigrodha at Mahāsāgara, at that time assattha at Meghavana, the four Bo-branches were placed on a mountain in four gardens. There was a beautiful dwelling place on a mountain in the dispensation of the four Buddhas.

25. Mahādeva who possessed six supernatural faculties, Sumana versed in analytical knowledge. Sabbananda who possesed great miraculous powers, and the learned Mahinda, these were the greatly wise Elders who were the converters of Tambapanni.

26. Kakusandha, the highest in the whole world. endowed with five kinds of vision, looking at the whole

world, saw the excellent Ojadīpa.

27. At that time there was a malignant fever called Punnakanaraka. At that time there was a malignant fever among men.

28. Many people affected by the disease sadly

mourned like confused fish lying on the land.

29-30. Those who were troubled by fear did not obtain their happiness and peace of mind. They saw the afflicted beings who were spoiled by the bond of disease. The leader of the world Kakusandha with forty thousand came here from Jambudīpa for the purpose of destroying the disease.

31. Those possessed of great miraculous powers endowed with six supernatural faculties, surrounded the exalted Buddha like stars (surrounding)

the moon in the sky.

Kakusandha, the illuminator of the world, established himself with his disciples on the Devakūța mountain like a god spreading radiance.

33. Placed on the Devakūṭa at Ojadīpa, giving lustre, all thought like god. They did not know the

Tathāgata.

34-35. Rising when the sun arose on the full moon day, on the Uposatha day, illuminating the rock with its burning forest, seeing the burning rock giving radiance to four quarters, all people of Abhayapura with the king became joyful and delighted.

36. Let all people, the people who went to Ojadīpa, see me; the leader of the world Kakusandha Buddha resolved thus.

37-38. Devakūta was approved by the sages and desired by men. When oppressed by a malignant disease, men, army, all the people with the king, going out of the town, the city, going there saluted the best of men Kakusandha.

39. The royal army with the people of the kingdom saluted the exalted Buddha; great crowd came

thinking of him as a god.

40-41. All people reached the most excellent Buddha, the best of men. Let the Blessed One give consent to dine today with the congregation of monks. 'We shall go to the town, the city.' The exalted Buddha consented at the request of the king by remaining silent.

42. The royal army together with the people of the kingdom knowing the consent, doing great

honour and veneration, then reached the city.

43. This congregation of monks was great; the crowd of people was considerable; there was no

place built in my town as it was too narrow.

44-45. I had a great garden the beautiful Mahātittha which was not too narrow nor too distant but fit for the ordained. It was suitable for solitude and for the Tathagata. There I would make offering to the congregation of monks headed by the Buddha.

46. All people should see the Buddha obtain the sight of the church with forty thousand, placing

the congregation of monks in the front.

47. The knower of the world, Kakusandha, reached Mahātittha, when the best of the bipeds was

established in the Mahātittha garden.

48-49. Trees and creepers and anything whatever, were covered with untimely flowers. The lord of the earth taking the golden water-pot, dedicating it for the sake of Lanka, poured water on the hand. "O Sir, I shall make a gift of this garden to the Buddha

<sup>1</sup> Oldenberg takes pura to be the capital.

as the chief." It was a beautiful dwelling place for the comfortable living of the congregation of monks.

- 50. The leader of the world Kakusandha accepted the garden. The earth quaked, it was then the first dwelling place there.
- 51. The highest leader of the world stood causing the immovable earth to quake. O, indeed Rucānandā came there taking the Bo-branch.
- 52-54. The nun, possessed of great miraculous powers, knowing the thought of the Blessed Kakusandha, went to the great Sirīsabodhi and stood at its foot. The Buddha desired the Bo-tree to grow at Ojadīpa. It was the thought of men that she went there to bring the Bo-branch. Approved by the most excellent Buddha, and out of compassion for living beings, let the south branch be free through my miraculous power.
- 55. Rucānandā prayed for this speech with folded hands; setting free the south branch he fixed it in the flower-pot.
- 56-58. Rucānandā,¹ possessed of great miraculous powers, taking the Bo-branch in the golden flower-pot caused it to be surrounded by 500 nuns. At that moment the earth shook with the sea and the mountain. The light was great, wonderful and astounding. Seeing all were delighted, the royal army together with the people of the kingdom saluted the excellent Bo-branch, stretching forth their joined hands.
- 59. All the gods were pleased, gods being delighted in mind, shouted seeing the most excellent Bobranch.
- 60. The four great kings, the famous guardians of the world, the gods at that time protected the Sirīsabodhi-branch.

<sup>1</sup> Cf. Mahāv. XV. 78.

- 518 61. The Tāvatimsa gods, Vasavattī gods, Yama, Sakka, Suyāma, Santusita and Sunimmita, all of them surrounded the most excellent Sirīsa-bodhibranch.
- 62. The delighted congregation of gods stretching forth their joined hands, worshipped the most excellent Bo-branch with Rucananda.
- Taking the Sirīsa-Bo-Branch, Rucānandā possessed of great miraculous powers, went to the excellent Ojadīpa surrounded by the congregation of nuns.
- 64. Gods danced, laughed and clapped their both hands, when the most excellent Sirīsa-Bo-branch was carried to the excellent Ojadipa.

65. Rucānandā possessed of great miraculous powers, surrounded by the congregation of gods, taking the Sirisa-Bo-branch reached Kakusandha.

66. At that time Kakusandha the great hero and the leader of the world, was established at the place where the Bo-branch was in the Mahātittha garden.

67. Rucānandā herself did not plant the lustrous Bo-branch; Kakusandha himself seeing stretched forth his right hand.

68. Rucānandā, possessed of miraculous powers, placing the south branch of the Bo-tree in the right

hand of the Buddha, saluted him.

Kakusandha, the bull among men, the highest of the world, touching it, gave it to king Abhaya 'plant it in this place'. saying:

70. Whatever place the leader of the world Kakusandha pointed out, Abhaya, the increaser of

the kingdom, planted it in that place.

71. When the Sirisabodhi tree was planted on the beautiful place, the Buddha preached the religion, the four truths, which were smooth.

72. At the end there was the clear understanding of one hundred thousand and forty thousand men and thirty kotis of gods. energine to make not mener and good incomen

73. The Sirisa-Bo tree of Kakusandha, Udumbara (fig tree) of Konāgamana, nigrodha (banyan tree) of Kassapa — there was the living of three Bo-trees.

74. The Bo-tree of the incomparable Sākyaputta was the most excellent Assattha. Bringing it they

then planted it at Mahāmeghavana.

75-76. Then the sons of Mutasiva were other ten brothers, Abhaya, Tissa, and Nāga, Utti and also Mattābhaya; Mitta, Siva, and Asela, Tissa and Khira were brothers; Anūdevī and Anūlā were the daughters of Mutasiva.

77. Vijaya then went to the most excellent island of Lanka when the son of king Mutasiva was crowned. How many years were reckoned within this period?

78. Devānampiya was crowned two hundred and thirty-six years after the exalted Buddha obtained

parinibbāna.

79. When Devānampiya (beloved of the gods) was crowned, royal miraculous powers came to him. The lord of Tambapanni emitted powers of meritorious deeds.

80. At that time the most excellent island of Lankā was the mine of jewels. Through the power of

merit of Tissa many jewels arose.

The king seeing the jewel became delighted and agitated in mind. He sent it to Asokadhamma as a present.

82. Seeing the present Asoka was pleased; he in turn sent various jewels to be used at the coronation

of Devānampiya.

83-86. A fan made up of Yak's tail, turban, umbrella, sword and slipper, diadem, a vessel of sāra wood, water-pot, a right-hand chank, palanquin, conch trumpet, earring, kotis of garments, golden vessel and spoon, valuable napkin, a man's load of water from the Anotatta lake, best yellow sandal wood, earth of the colour of the sun, eye-collyrium brought by the Nāgas, yellow myrobalan, embelic

<sup>1</sup> Vihāranā may also mean the state of existence.

myrobalan costly amata drug, one hundred and sixty cartloads of sweet scented paddy brought by the parrots1 — Asoka by name sent (these) rewards of meritorious deeds.

(The thing) for the coronation of Tissa as 87 the king of Lanka was sent by Asokadhamma. The lord of Tambapanni was crowned for the second time.

88. Thirty nights were spent after the second coronation of Tissa. Mahinda, the leader of the group,

came here from Jambudīpa.

89-91. He built the most excellent monastery called the Tissārāma. Then he planted the great Bo-tree at Mahāmeghavana. He built a great and beautiful shrine. Devānampiya constructed a monastery on the Cetiya mountain. He built the Thuparama monastery, Tissārāma, Vessagiri and Colakatissa.

The monastery, which was one yojana distant from that, was built by king Tissa. He established the most excellent Mahāpela which was a great gift. The

prince ruled for 40 years.

93. Then the sons of Mutasiva were other four

brothers. Prince Uttiya ruled for 10 years.

94. The illuminator of the island obtained nibbana 8 years after his coronation. He put down the body on the east side of Tissārāma.

Mahinda who completed his 12th year came here. He obtained nibbana on the Cetiya mountain

when he completed his sixtieth year.

96. The illuminator of the island obtained nibbana when the lamps were burning, decorating the full jar, arch, and an oblation of garland.

The king named Uttiya built the most excellent and beautiful pinnacled building (hall) and

worshipped the illuminator of the island.

Both gods and men, Nāgas, Gandhabbas (heavenly musicians) and Danavas (demons), all of them, being sorrowful worshipped the illuminator of the island.

<sup>1</sup> Cf. Mahāvamsa Chap. XI, vs 28 ff.

99. Worshipping for a week on the most excellent Cetiya mountain, some said thus "we shall go to the town, the city."

100. Here was a great and terrible noise. Here

we shall burn the illuminator of the island of Lanka.

101. The king listening to what the crowd said: 'I shall build a great shrine on the east of Tissārāma.

102. Taking Mahinda, the illuminator of the island, with the pinnacled building, they with the king

entered the town by the east gate.

103. Going through the centre of the town and coming out by the south gate they held a great worship for a week at Mahāvihāra.

104. Both gods and men, making the scented funeral pyre, placed it in the royal garden: "We

shall burn the devout."

105. Taking Mahinda, the illuminator of the island, with the pinnacled building, surrounding the monastery, they caused to salute the excellent shrine.

106. The crowd, coming out of the monastery by the eastern gate, put down the body on the ground

on all sides.

107. All ascended the funeral pyre weeping with joined hands, they saluting set fire to the funeral pyre.

108. The great teacher being entirely burnt, then all built the excellent shrine with the relic in the

monastery which was one yojana in extent.

109. The putting down of the body of Mahinda, the illuminator of the island, was made. It was named for the first time as *Isibhāmi* (the land of the sages).

# Chapter Eighteen

1. Now there were other Elders, middle-aged and young, holders of the Vibhajja doctrine1 and protectors of the tradition of Vinaya (discipline) and religion.

2-3. The learned and the virtuous illumine this earth; those who are endowed with the conduct of ascetic practices shine in the island of Lanka. there were many Sākyaputtas, who knew the true religion and its chronicle. One endowed with the supernatural vision arose in the world indeed for the sake of many. The conqueror removing darkness showed light.

4. Those in whom faith in the Tathagata becomes firm and well-established, removing distress, are born

in heaven.

5-6. Those who contemplate on the requisites for attaining the supreme knowledge of the Buddha, senses and potentialities, recollection, right exertion, and all the miraculous powers, the noble eightfold path leading to the destruction of suffering, conquering the army of death, become victorious in the world.

The younger sister of Queen Māyā born with her of the same mother, compassionate like mother,

suckled the Blessed One.

8. She was famous by the name of Mahāpajāpatī Gotami,2 renowned, first depository of the faith,

Cf. Mahāvaņisa, V, 271. Vibhajjavāda is identical with Theravāda, Kern, Manual of Indian Buddhism, p. 110.
Rockhill, The Life of the Buddha, p. 14 & 2—Foster mother of the Buddha, the mother of Nanda & the head of the order of female mendicants.

endowed with six supernatural faculties and possessed of great miraculous powers.

- 9-10. Both Khemā<sup>1</sup> and Uppalavannā<sup>2</sup> were the chief female disciples. Patācārā,3 Dhammadinnā. Sobhitā, Isidāsikā, Visākhā, Sonā, Subalā and wise Samghadāsī, Nandā and Dhammapālā and those who were well-versed in discipline; these knew well Vinaya (discipline) and the path in Jambudīpa.
- 11-12. Therī Sanghamittā and wise Uttarā Hemā and Pasādapālā, Aggimittā and Dāsakā, Pheggu. Pabbatā and Mattā, Mallā and Dhammadāsivā, these young nuns came here from Jambudipa.
- They taught Vinayapitaka at Anurādhapura. They taught five Vinayas4 and seven expositions.
- 14. Saddhammanandī, Somā, Giriddhī and Dāsiyā, Dhammā and Dhammapālā and those who were well-versed in Vinaya (discipline).
- 15-16. Mahilā who observed the ascetic practices, Sobhanā and Dhammatāpasā, greatly wise Naramittā, who was well-versed in discipline, Sātā who was an expert in the admonitions of the female elders, Kālī and Uttarā; at that time these nuns obtained upasampadā ordination in the island of Lankā.
- 17-18. Famous Sumanā who knew well the true religion and its chronicle; at that time these nuns who were free from passion and concentrated, the determination of whose mind was pure and who were devoted to the true religion and discipline, (came) with twenty thousand nuns. Uttarā was approved as good by the famous Abhaya belonging to a noble family.

Vide Anguttara Nikāya, I, p. 25; Manorathapūraņi P.T.S. p. 342; Therigāthā Commy., 126 ff.

tha Commy., 126 ff.

2 Samantapāsādikā, P.T.S. I, 272—73; Therigāthā Commy., 182 ff.; Manorathapūrani, P.T.S., p, 345; Anguttara, I, p. 25; Dhammapada Commy., II, 48—52; Ibid., III, 211.

3 Therigāthā Commy., P.T.S., 108 ff: Monorathapurani pp. 356-60 Dhammapada Commy. II, 260 ff.

4 Pārājikā, Pācittiya, Mahāvagga, Cullavagga and Parivāra.

19. They taught the *Vinayapiṭaka* at Anurādhapura. They taught the five *nikāyas* and seven expositions.

20. Mahilā who was well-known and who knew well the true religion and its chronicle and Samantā,

these were the daughters of king Kākavanna.

21–23. Learned Girikālī was the daughter of the chaplain. Dāsī and Kālī, who were entirely sinful, were the daughters of a gamester. At that time these nuns who were well-versed in all scriptures and unapproachable, the determination of whose mind was pure, and who were devoted to true religion and discipline, came to Rohaṇā¹ with twenty thousand nuns. They were worshipped by the famous king Abhaya. They taught *Vinayapiṭaka* at Anurādhapura.

24-25. Mahādevī and Padumā, Hemāsā and famous Unnalā, Añjalī, Sumā, at that time these were the nuns who were endowed with six supernatural faculties and possessed of great miraculous powers;

Sanghamitta came with sixteen thousand nuns.

26. They were worshipped by the king Tissa, the beloved of the gods. They taught the Vinaya-pitaka at Anurādhapura.

27. Mahāsonā and Dattā and wise Sīvalā, strenuous Rūpasobhinī were worshipped by gods and

men.

28–30. Nāgā and Nāgamittā and Dhammaguttā and Dāsiyā and Samuddā, who was gifted with vision and who knew well the true religion and its chronicle, Sapattā, Channā, Upālī and Revatā approved as good, these were the foremost among the best knowers of Vinaya, sons of Somanadeva, Mālā and Khemā and Tissā the best among the preachers of religion, taught first Vinaya after the death of Abhaya.

31-32. Sīvalā and Mahāruhā knew well the true religion and its chronicle, many people at Jambudīpa were converted to the faith, they came from Jambudīpa

I Variant 'came from Rohana'.

with twenty thousand nuns being requested by the famous king Abhaya.

- 33. They taught the *Vinayapiṭaka* at Anurādhapura. They taught the five *Nikāyas* and seven expositions.
- 34–35. Queen Sīvalā with Samuddanavā, daughters of the king, wise Nāgapālī and learned Nāgamittā, Mahilā, the protector of nuns and well-versed in Vinaya, Nāgā and Nāgamittā who knew well the true religion and its chronicle, these were the nuns then, who obtained *upasampadā* ordination in the island of Laṅkā.
- 36–37. All at that time well-born and famous in the religion, the best among the sixteen thousand nuns, approved as leaders, were worshipped by Kuţikanna and famous Abhaya. They taught *Vinayapiţaka* at Anurādhapura.
- 38–41. Cūlanāgā and Dhannā and Soṇā approved as good and well-known Saṇhā who knew well the true religion and its chronicle, the greatly wise and well-versed Mahātissā, the daughter of Gamika, Cūlasumanā, Mahāsumanā and the learned Mahākālī, greatly famous Lakkhadhammā born in an esteemed family, greatly wise Dīpanayā approved as good at Rohaṇa, well-known Samuddā who knew well the true religion and its chronicle; both of these, who were the holders of Vibhajja doctrine and of Vinaya, were the ornaments of the Fraternity of nuns.
- 42-43. These and other nuns who received Upasampadā ordination in the island of Lankā, the determination of whose mind was pure and who were devoted to true religion and discipline, learned and retainers of learning and free from sins, the greatly famous ones obtained nibbāna like the blazing mass of fire.
- 44. Now there were other theris, middle-aged and young, holders of Vibhajja doctrine, and of Vinaya, protectors of tradition in the religion, the learned and virtuous, (who) illumined this earth.

45. Prince Siva reigned for ten years and estab-

lished the monastery, Nagarangana Vihāra.1

46. Prince Sūratissa reigned for ten years, he built 500 monasteries, great, meritorious, and considerable.

The Damilas Sena and Guttaka, capturing Sūratissa, ruled righteously for twenty-two years.2

48. Prince Asela, the son of Mutasiva, killing

Sena and Guttaka, ruled for ten years.3

49. The prince named Elara killing Asela by

name ruled righteously for forty-four years.4

50. Avoiding the paths of desire, hatred, fear, and delusion he ruled righteously being incomparable.

51. There was no rainfall during winter, summer and rainy seasons; cloud always rained, there was rainfall for seven weeks.

52. There were three cases (which) the king decided. Cloud rained during the night and there

was no rainfall during the day.

53-54. The prince named Abhaya was the son of Kākavaņņa, who was surrounded by ten warriors. Kandula was his elephant there. Killing 32 kings, alone continuing the family, the prince ruled for twenty-four years.

Mahāvāra is finished.

South of Anurādhapura. Cf. Mahāvaṃsa, Ch. 21, v. 4.

Ibid., Ch. 21, vs. 10 and 11.

Ibid., Ch. 21 vs. 11—12.

Ibid., Ch. 21, vs. 13—14—Eļāra was a Damiļa. The Damiļas were a warlike people, who had two settlements on both sides of the Ganges as the Pali chronicles of Ceylon tell us. (Law, Geographical Essays, 76 fl.)

#### Chapter Nineteen

- 1. The king built the palace, nine-storied in height, invaluable, having four faces or fronts, spending 30 kotis.
- 2-4. Chunnam work, thick stones, clay and bricks, pure earth, iron-net and gravel, small gravels, eight layers of stones and twelve layers of crystal and silver, the prince caused these foundation works to be done (with them), combining the congregation of monks, the circle of the shrine was described.
- 5-7. Indagutta, Dhammasena, great preacher Piyadassi, Buddha, Dhamma and Sangha and wise Mittanna, Anattana, Mahādeva, learned Dhammarakkhita, Uttara and Cittagutta and learned Indagutta, the great leader Suriyagutta skilled in prompt wisdom, all these fourteen came here from Jambudīpa.
- 8-9. Siddhattha, Mañgala, Sumana, Paduma and Sīvalī, Candagutta, Suriyagutta, Indagutta and Sāgara, Mittasena, Jayasena with Acala the twelfth, Supatiţ-thita Brahmā and Nandisena and Sumanadevī, son, mother, and father, the three persons were householders.
- 10. He built the Mahāthūpa and the most excellent Mahāvihāra, spending twenty invaluable wealth.
- 11. Abhaya Duṭṭhagāmaṇi did meritorious acts and was greatly wise. The wise one after the dissolution of the body reached the Tusita heaven. (lit. obtained the body of a Tusita god).

12. Listening to the speech of the congregation of monks about the duty of travelling, he gave medicine and comfortable living to the traveller.

13. Listening to the well-spoken word of the nuns in proper time, the king, the lord, gave to the

nuns whatever they desired.

14. He built the stone dagoba and the monastery on the Cetiya mountain. He built the most excellent assembly-hall called the Jalaka.

15. (A monastery) was built at the place where the Nigantha named Giri dwelt. The designation

and name of Abhayagiri came into use.

16. Alavatta, Sābhiya, Panaya, Palaya and Dāthika, five kings reigned for 14 years and 7 months.

17. The prince named Abhaya was the son of Saddhātissa. Killing the Damila Dāthika the prince reigned.1

He placed Abhayagiri between the stone dagoba and the shrine. The prince ruled for 12 years

and 5 months.

19. The seven warriors of Abhaya built five monasteries, Uttiya, Sāliya, Mūla, Tissa, Pabbata, Deva and Uttara; these were the seven warriors.

20-21. Uttiya by name built Dakkhinavihāra; Sāliya (built) Sāliyārāma; Mūla, Mūlāsaya; Pabbata, Pabbatārāma; Tissa built Tissārāma; Deva & Uttara

built Devāgāra.

22-23. The son of Kākavanna was the lord of the earth, Mahātissa. The lord of the earth making an agreement to work for wages in the paddy-field, gave to the Elder Summa who was of tranquil mind and meditative. He made a great gift to one thousand koțis of monks, making an agreement for full three years to work at the machine.

<sup>1</sup> Cf. Mahāv., Chap. 33., V. 78 — Dāṭhikaṃ Damiļam hantvā sayaṃ rajjaṃ akārayi.

# Chapter Twenty

1. The son of Kākavanna was greatly famous by the name of Tissa. Tissa built the great dagoba and the most excellent monastery.

2. The most excellent monastery was built by Kallakāla. Many other monasteries were built by

Saddhātissa.

3. The valuable group of religion was 84,000 in number. He worshipped each group of religion separately.

4. The greatly famous Saddhātissa built the beautiful palace, seven-storied, and covered it with

iron and brick.

5-6. It received the name of Lohapāsāda for the first time. He made a solid lump, built the wall containing the figure of elephant, made a beautiful covering, a quadrangular lake for some time in the most excellent Mahāthūpa.

7. The prince reigned for 18 years. Performing many other meritorious deeds, making big charities, after the dissolution of the body, himself being wise,

he obtained the body of a Tusita god.

The son of Saddhātissa was famous as Thūla-He built the great monastery, Alakandara-The prince reigned for one month and ten vihāra. days.

The son of Saddhātissa was famous as Lañjātissa (Lajjitissa). He governed the dominion for

9 years and 6 months.

<sup>1</sup> It may also mean 'norm'.

He built Tilancana in the most excellent Mahāthūpa; he established the beautiful Kumbhilādhi monastery.

11. He built the Dighathupa with Thuparama standing in front of it. He made a stone casing in

the most excellent Thuparama.

12. After the death of Lajjitassa his younger brother Khallāṭanāga by name ruled for six years.
13. His general Mahārattaka by name, killing

Khallātaka, ruled for a day, corrupt and ungrateful.

14. The younger brother of the king Vattagamani by name killing the wicked general ruled for five months:

15. The Damila Pulahattha ruled for 3 years.

General Bāhiya ruled for 2 years.

16. Killing him Panayamāra ruled for seven years. Killing him Palayamāra reigned for seven months.

17. Killing him Dāthiya by name reigned for 2 years. These five Damila kings ruled for 14 years

and 7 months in the interval.

18. The great king and greatly famous Vattagāmaņi came, killing Damiļa Dāthika, himself ruled. 19. The king Vattagāmaņi Abhaya ruled for

12 years and in the beginning of five months.

20. Formerly wise monks brought orally the

text of the three Pitakas and its commentary.

21-22. At that time seeing the loss of living beings the monks assembled. They wrote in books for the long standing of the religion. After his death Mahācūlī Mahātissa ruled for 14 years righteously and impartially.

23. The king, full of faith, performing meritorious deeds in various ways, after the lapse of fourteen

years, attained heaven.

24. The son of Vațțagamani was renowned as

Coranaga. He reigned for 12 years, being a bandit. 25. The son of Mahaculi was famous by the name of Tissa. The prince ruled the island for three years.

26. The king named Siva co-habited with the Queen Anula. He governed the dominion for one vear and two months.

27. The king named Vatuka, a Damila, belonged to another country. He governed the dominion for

one year and two months.

28. The king named Tissa was famous as woodcutter. Immediately he reigned for one year and one month.

- 29. Niliya by name was renowned as the Damila king. He ruled and governed the dominion for three months.
- 30. The woman named Anūlā killing the kings governed the dominion at Tambapanni for four months.

31. Having fled and having obtained ordination one who obtained strength came here in time, killing

the Oueen Anula who had a sinful mind.

32. The son of Mahācūli named Kutikannatissa taking the sovereignty in the island, ruled righteously. (He) built the uposatha-hall in a monastery on the Cetiva mountain.

33. In front of the hall he built the beautiful stone dagoba; he planted the Bo-tree there and cons-

tructed a great building.

34. He built the bathroom for the purpose of giving it to the nuns and he built a wall round the

Padumassara garden:

35. He caused the Khema and Dugga ponds to be dug with a temporary fencing; he caused the Setappala<sup>1</sup> and the beautiful Vannakāla to be dug. The prince reigned for twenty-two years.

<sup>1</sup> Oldenberg calls it a well.

# Chapter Twenty-one

1. The prince named Abhaya, son of Kutikanna, himself went to have the sight in the excellent and

beautiful Mahāthūpa.

2. Those who had their sins destroyed, controlled, free from impurities, and of pure mind, recited in the relic chamber and caught hold of it for the purpose of making an offering.

3. The king listened to the recitation in the beautiful relic chamber, went round the Thupa, and

did not see (them) at the four entrances.

4. The lord of men saluted the excellent recitation from all sides. The king thought thus: 'where does he catch hold of the recitation?

5. He did not catch hold of it at the four entrances nor outside. Skilful persons caught hold of the

recitation inside the relic chamber:

I am desirous of seeing the most excellent relic chamber; I shall listen to the recitation, and to have the sight of the congregation of monks.

The lord of the gods, Sakka, knowing the determination of the king, appeared in the relic chamber

and addressed the Elders thus:

8. O Sirs, the king was desirous of seeing the inside of the relic chamber. They brought him into the relic-chamber for the sake of protecting the faith.

9. The king seeing the relic-chamber, being excited, with joined hands made a great offering and

paid reverence to the relic for a week.

- Seven times he made the most excellent offering of the article prepared with honey, and seven times he made all priceless offerings.
- 11-12. Seven times he duly made another suitable offering, and again and again seven times he made an offering of lamp. Seven times he made a beautiful offering of flowers. For a week he made an offering of water full (of flowers) and for a week he made an offering of water.
- 13-14. He caused to be made an invaluable net made up of corals; the Mahāthūpa was clothed as if dressed in a garment. Making firm the pillar for placing the lamp from all sides of the foot of the dagoba, filling up the tube with clarified butter, he caused the lamp to be lighted seven times.

15. Filling up the tube with oil from all sides of the foot of the Thupa, he caused the oil lamp to be

lighted seven times, repeatedly.

16. Filling up with scented castor, making the mat on the top, spreading blue lotuses on the hand, he made the offering seven times.

17. On the west side of the Thupa, in the pond named Khema, applying the machine, he made the

offering of water there.

18. He planted the flower (over) an entire yojana on all sides. He made a thicket of flowers in the most excellent Mahathupa.

The prince collecting the flower covered with opening buds, made the thicket of flower fourteen

times, repeatedly.

20. Gathering different kinds of flowers he made the pillar of flowers with wall seven times, repeatedly.

21. He saw different forms, variegated, the

prince made them similar in form.

He did the chunnam work in the most excellent Mahāthūpa; having celebrated the coronation he held a festival in connection with the chunnam work.

23. Sākyaputta, the great hero, penetrated into the entire religion, sublime, near the assattha tree.

24. The tree stood in the beautiful Meghavana which illuminated the island. The prince made a coronation and a bathing festival of the Bo-tree.

25. The congregation of monks which brings happiness, after having spent the rainy season, celebrated the Pavāranā ceremony. He made a Pavāranā gift for favouring the Pavāraņā ceremony.

26. He made a gift of sandal to the congregation of monks, the most excellent group. He gave a big

kettle-drum to the most excellent Mahāthūpa.

The best dancers and acrobats were the pride of Lanka. Collecting all he gave to the Mahathūpa.

28. On the full-moon day of the month of Vesākha the exalted Buddha was born. He celebrated a festival twenty-eight times in honour of that month.

29. He built the Uposatha hall between the two monasteries in the beautiful Mahameghavana

in the most excellent Thuparama.

30. He did many other meritorious acts and made a big charity. The prince reigned for twenty-

eight years.

- 31-32. The prince named Naga, son of Kuțikanna, made bricks and other things made up of jewels in the most excellent Ambatthalathupa. He made a seat for Dhamma everywhere in the excellent Ambatthalathupa. He made a great offering called Giribhandagahana.

33. As long as there were skilful monks in the island of Lanka, (he) gave all the garment to the congregation of monks, the excellent group; the

prince reigned for twelve years.

34-35. Amaņdagāmaņi, son of Mahādāthika was famous as Abhaya. He caused a well and the Gāmeṇḍi pond to be dug. He built the Rajataleṇa. He made a double canopy made up of silver over the Thūpa in the most excellent Thūpārāma.

36. In the two excellent palaces of the Mahāvihāra and of the Thūpārāma he built the treasury

and the treasure-cave altogether.

37. He prohibited the slaughter of animal life in the plane of Tambapaṇṇi. The prince reigned for nine years and eight months.

38. His younger brother was famous as king Kanirajānu. The prince reigned for full three years.

39. The son of Amandagāmaņi was famous as Cūlābhaya. The king established the excellent Gaggarārāma.

40. The lord of the earth Cūlābhaya reigned for one year. The woman named Sivalī was famous

as Revatī.

-41-43. The daughter of king Amaṇḍa reigned for four months. The son of the sister of Amaṇḍa removed Sivalī and ruled in the town named Ilanāga. The king named Ilanāga listened to the *Kapi-Jataka*<sup>1</sup>. The conqueror of the enemy caused the Tissa and Dura ponds to be dug. He reigned for six years in the island of Laṇkā.

44. Siva by name, famous by the name of Candamukha, built the Manikārāma in the monastery

called the Issara.

45. The queen of that king, famous as Damiļādevī, gave to monastery her own income<sup>2</sup> in that village. The prince reigned for eight years and seven months.

46. The king named Tissa, famous as Yasalāla, reigned for eight years and seven months.

47. The son of the gate-keeper, famous as Subharājā, built the Subhārāma and the beautiful Villavihāra.

48. Similarly he built the hermits' cells called after his own name. The king governed the dominion for six years.

2 Vattam means duty.

<sup>1</sup> Jät., II., 268 ff; ibid., III., 355 ff.

# Chapter Twenty-two

The king named Vasabha built ten thupas in the Cetiyapabbata vihāra, the most excellent fruition of fame.

2. He built a delightful monastery in the Issariya ārāma and the delightful and beautiful Uposatha hall.

He made a kettle drum and built the excellent Mucela monastery. He gave six robes, when three

years reached.

4. There were dilapidated monasteries everywhere in the island of Lanka. Everywhere he built the dwelling place and made priceless offerings to the monks.

5. He built the relic chamber in the most excellent The king held the Vesākha festival full Thūpārāma.

forty-four times.

6. In the Mahāvihāra, in the Thūpārāma, in the Cetiyapabbata vihāra, at each of these places, he

caused one thousand oil lamps to be lighted.

7-8. Mayantī, Rājuppala tank, Vaha, Kolamba, Mahānikkhavatti tank, also Mahārāmetti, Kehāla, and Kālī tanks, Jambuți, Cāthamangana, Abhivaddha-

mānaka, these were eleven tanks.

He made twelve canals for irrigation for the purpose of fertility. He did various kinds of meritorious acts; made a wall, a moat in the city; he made watch-towers at the gates and built a big building; he caused ponds to be dug at different places in the town, in the city.

11. The most eminent king allowed water to pass through a tunnel. The lord ruled for forty-four years.

12. The son of Vasabha was famous Tissa. The lord of the earth built the monastery named Mangala. He reigned for three years in the island.

13. The son of Tissa was Gajabāhukagāmaņi. He caused the great Thūpa to be built in the delightful

Abhayārāma.

14. The leader dug the pond named Gāmaṇi according to the wishes of his mother. The lord caused the monastery named Rammaka to be built. He reigned in the island for twenty-two years.

15-16. The lord by the name of Mahallanaga at Tambapanni built Sājilakandaka ārāma, Goţapabbata in the south, Dakapāsāna ārāma, Sālipabbata vihāra, Tanaveli and Nāgapabbata at Rohana.

17-19. The spiritual leader caused the Girisālika monastery to be built; reigning for six years he expired. The son of Mahallanāga, renowned Bhātutissa, the lord, for the purpose of protecting the Mahāmeghavana garden, surrounded it with a fence, wall, and watch-towers at the gates; the king

built the monastery named Vara.

20-25. The spiritual leader caused the pond named Gāmaṇi to be dug, the spiritual leader Bhātutissa gave it to the congregation of monks. He caused the pond named Randhakaṇḍaka to be dug, built the Uposatha hall at the delightful Thūpārāma. The spiritual leader made a great gift to the congregation of monks; he reigned in the island for twenty-four years. His younger brother, well-known by the name of Tissa, built the Uposatha hall at the delightful Abhayārāma. He built twelve palaces in the most excellent Mahāvihāra; in the Dakkhiṇārāma he built a vihāra and a thūpa. Having performed many other meritorious acts in the good religion of the Buddha, he governed the dominion for eighteen years.

<sup>1</sup> Edifices.

26. The sons of Tissa, the two brothers worthy of becoming kings, the leaders reigned in the island for three years.

27. Vankanāsikatissa enriched with proper and meritorious acts, reigned at Anuradhapura for three years.

28. After the death of Vankanāsikatissa his son Gajabāhukagāmani reigned for twenty-two years1.

29-31. After the death of Gajabāhu, the fatherin-law of that king, Mahallakanaga ruled for six years<sup>2</sup>. After the death of Mahallanaga his son Bhātikatissa ruled over Lankā for twenty-four years3. After the death of Bhātikatissa his younger brother Kanițțhatissa similarly ruled over the island of Lankā for eighteen years.

32. After the death of Kanitthatissa, his son

famous as Khujjanāga reigned for two years.

33. King Kuñjanāga, the younger brother of Khujjanāga, killing his brother, ruled over Lankā for a year.

34. The victorious Sirināga ruled over Lankā for nineteen years in the excellent Anuradhapura.

35. Sirināga by name made an offering of jewelled garland to the most excellent Mahathupa and erected a parasol (chattam) over the thupa.4

36. He built the Uposatha hall and the excellent Lohapāsāda;5 the prince ruled for nineteen years6.

The son of Sirināga, the lord of the earth, named Abhaya, gave to the congregation of monks two hundred thousand silver pieces.

38. He constructed the stone altar all round at the most excellent Bo-tree. The king governed the dominion for twenty-two years.,

Cf. Ibid., 36, 23.

Cf. Mahāvaṃsa, Ch. 35, v. 115. Cf. Ibid., Ch. 35, v. 123. Cf. Ibid., Ch. 36. v. 1. Cf. Ibid., 36, 24. Cf. Ibid., 36, 25. It was five-storied. (pañcabhūmikaṃ).

- 39-40. His younger brother famous as a sage, king Tissaka made the excellent parasol in the Abhayārāma in the Mahāthūpa. He made the golden thūpa (dagoba) in both the excellent monasteries, at the beautiful Mahāmeghavana, and at the delightful Abhayārāma.
- 41-43. Having listened to the Gilāna discourse preached by the Elder Deva, he gave medicines for the sick and the five most excellent dwelling-places. Having seen the wonder at night and the Dassamālinī monastery he set up the figures of lamps at the delightful great Bo-tree. In the kingdom of that king they declared many improper things; having declared frivolous doctrines they spoiled the religion of the conqueror.
- 44-46. The king seeing the sinful monks spoiling the religion of the conqueror, taking the minister Kapila he chastised the sinful. Destroying the frivolous doctrines and making the religion to shine, he gave the Hatthapanihihi palace and the boiled rice to Meghavana. The lord reigned for twenty-two years. The son of Tissa renowned as Sirināga ruled over the island for full two years.

47. This Sirinaga built a palace, an encircling wall, and a pavilion around the great Bo-tree.

- 48. Sangatissa by name erected parasols made up of gold on the top of the Thūpa in the most excellent Mahāthūpa.
- 49. He instantly made an offering to the thūpaflame made of gem in the most excellent Mahāthūpa in consequence of his work.
- 50. (Having heard) the Andhakavinda discourse<sup>1</sup> preached by the Elder Deva, the conqueror of the enemy made a continued distribution of rice-gruel at the four gates.
- 51. The son of Sirināga named Vijayakumāra after the death of his father, ruled for one year.

<sup>1</sup> Samyutta, I. 154.

- 52. Saṃghatissa ruled for four years; he erected a parasol and did the work of gold at the Mahāthūpa.
- 53. The king named Samghabodhi was virtuous; the king who was a Khattiya, reigned for two years.
- 54. The conqueror of the enemy provided a continuous supply of rice gruel in the beautiful Meghavana garden and the supply of food by ticket in the excellent Mahāvihāra.
- 55. Abhaya famous by the name of Meghavanna built the stone pavilion in the excellent Mahāvihāra.
- 56-58. He built a cloister for meditation to the west of the Mahāvihāra; he erected an excellent stone altar surrounding the Bo-tree; he constructed a stone ditch and a costly arch; he made a stone couch in the excellent room of the great Bo-tree. He built the Uposatha hall within the Dakkhiṇārāma. He made a great offering to the congregation of monks, the excellent group.
- 59. The king building a royal palace, a beautiful big building, giving it to the congregation of monks, the king afterwards received it back.
- 60. Then the king celebrated the Vesākha festival at the Meghavana; he governed the dominion for thirteen years.
- 61. The son of Meghavanna was the lord of the earth Jetthatissa; the lord ruled over the island of Tambapanni.
- 62-65. He made an offering of costly gem in the most excellent Mahāthūpa; constructing the iron palace, and making an offering of the excellent gem to it, the bull among men gave the name of Manipāsāda (gem palace). Having constructed the Pācinatissa-pabbata-ārāma, the lord of men named Tissa gave it to the congregation of monks. The lord of the world caused the Alambagāma pond to be dug; the

<sup>1</sup> Cf. Mahāvamsa, Ch. 36, vs. 129-31.

bull among men made an offering of it for eight years. The king ruled over Tambapaṇṇi for ten years.

66. After the death of Jetthatissa his younger brother king Mahāsena reigned for twenty-seven years.<sup>1</sup>

- '67-68. At that time the king thought thus, "Among the two monks in the religion, who are the monks who hold right doctrine and who hold false doctrine, who are shameful and who are shameless?" Investigating into this matter and searching for shameful people, he saw the sinful monks who were not true monks, & who looked like monks.
- 69. He saw (people) who were like foul corpses and like blue flies in conduct, who were wicked, who were not true monks, and who looked like monks.
- 70. Having approached Dummitta, Pāpasoņa and other shameless people, and the sinful monks, he asked them about religion and its meaning.
- 71. Dummitta, Pāpasoņa and other shameless, people consulted in solitude for the purpose of spoiling the pious.
- 72. Entire future was sanctioned in the story of Kumārakassapa, both the wicked and those enveloped in delusion, declared what was improper.
- 73. In the story of the Chabbaggiya monks the face of the colour of ivory was not permitted. The shameless courtesans with teeth, declared what was permitted.
- 74. About this and other matters many shameless monks without any reason and for the sake of their own advantage, declared the true religion as false.
- 75. The king Mahāsena having performed good or bad deeds throughout his life, in consequence of his association with the wicked passed, away according to his deed.

<sup>1</sup> Cf. Ibid., Ch. 37, v. 1,

76. Therefore one should give up from afar the association with the wicked, as from a snake or snake-poison, having his senses under control one should perform acts of welfare in this existence.

THE CHRONICLE OF THE ISLAND IS FINISHED. LET THERE BE THE CONSEQUENCE OF NIBBANA.

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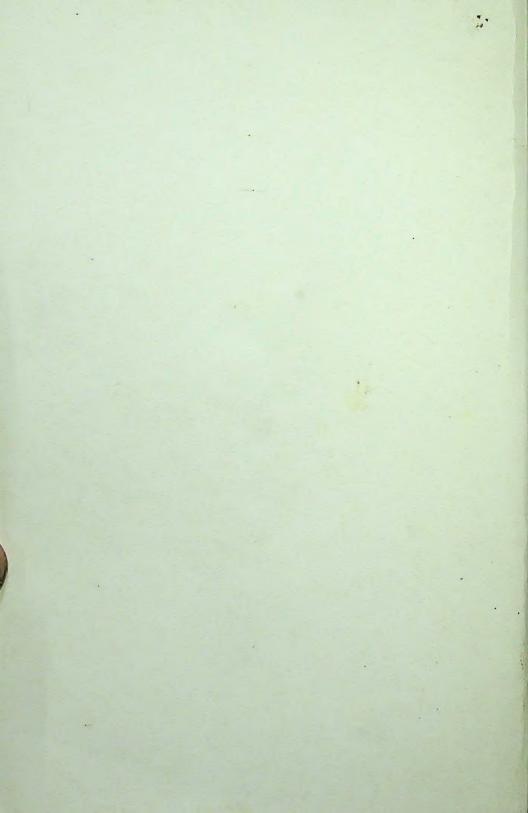
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